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Beverley. The Tombs of the Prophets

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R. M. Breverley

The Tombs of the Prophets. A Lay Sermon
on the Corruptions of the Church of Christ.

Breverley
1831.

A bitter attack on the Church of England, bound up
with Cobbett tracts.

THE
TOMBS OF THE PROPHETS,

A LAY SERMON

ON THE

C O R R U P T I O N S

OF

THE CHURCH OF CHRIST.

BY R. M. BEVERLEY, ESQ.

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P R E F A C E.

WHEN a huge edifice is shaken by a small force, it is evident that the edifice itself must be in a very rotten condition ; or that the foundations must be giving way. Such is the present condition of the Church of England ; for, though it becomes not me to say so, yet it cannot be concealed that my ‘ Letter to the Archbishop of York,’ (dated February 19, 1831, and written in September, 1830,) has produced a practicable breach in the walls of the Establishment. I had anticipated some success in the way of attack, but chiefly because I thought it would be *firing the first gun*; for it did not escape my notice, that a vast train of artillery was ready for the battle, though there was a sad want of bold engineers to undertake the siege. To my great surprise, however, my own mortar has by itself done no small damage to the main wall of the fortress ; and I doubt not, when the other guns are brought to bear on the works, we shall soon enter in with drums beating and colours flying, to plant the standard of the Cross on the citadel of Babylon.

A shilling pamphlet against five millions sterling, (annually received by the Clergy for *not* preaching the Gospel,) are great odds ; but such is the deplorable state of Babylon, that with all its wealth and all its power, it cannot resist even this small opposition ! Far be it from me, however, to attribute the success to *my* exertions : I know very well that the whole success depends on the corruption and weakness of that system which I attack ; for all that is requisite

in this siege, is *to tell the truth* : let the truth be told, without concealment, and without fear of giving offence, and against such warfare the Church of England has no sort of chance : her corruptions and her abuses are so monstrous, that they need be only shewn to be hated ; the only difficulty is to find persons who have the courage to withdraw the veil from the abominations that stand in the holy place.

A person who undertakes this task must make up his mind to be excluded from all fashionable society ; ladies and gentlemen like to support the Church, because it is the fashion ; no person is admitted at Almacks' who opposes the Church ; no person can go to Court who has displeased the Bishops. War against the Church is, with ladies and gentlemen, considered very plebeian ; he that has discomposed the slumbers of the Establishment is not *présentable* ; he that has shattered the nerves of the Prelates is not a man of drawing-rooms and dinner parties.

Next, then, to losing caste, is the difficulty of encountering evil-speaking, lying and slandering ; for the Clerical party have always large ammunitions of such filth wherewith to defend their fortress. It is their Greek fire, their most dreaded means of self-defence. This Greek fire blazes and stinks in sundry reviews and newspapers well known to the public ; and consequently you will find, that more than two-thirds of the Clergy are armed with some of these publications. They have no notion of silencing opposition but by slander ; and so much is this weapon dreaded, that all publications against the Church, appear in an anonymous disguise, because the writers have not the courage to face the storm of dirt that is ready for them if they appear openly before the world. But this sort of warfare can only serve its purpose a certain time : lies have their day, but they have their night also. ‘*Magna est veritas et prævalebit.*’

All this is well understood both by those that attack, and those that defend, the abuses of the Church ; so that he who should dare to write such a Letter as the one which appeared with my name attached

to it last February, is looked upon as one in a most desperate situation. All that applaud, applaud secretly; all that revile, revile openly. I have received innumerable letters from all parts of the kingdom, thanking me for my exertions in the cause of Church Reform, and to all my Correspondents I hereby return thanks; but, I hope they will forgive me, if I have neglected to answer them, for to answer so many letters, would have been a task of insurmountable labour. To my Clerical Correspondents I am in duty bound to express my gratitude for their advice and encouragement, for every Clergyman that has written to me has uniformly approved of my 'Letter to the Archbishop,' suggesting such further remarks for a future occasion, as the state of their Church seemed to them to require. Many of their hints have been attended to in the following Discourse, as they will perceive.

As, however, it has been discovered that I am not to be silenced by the usual methods adopted to defend the Church, and as it is now pretty well understood that I have both the weapons and the resolution to continue the war to the end, my opponents have taken a new ground: they now cry out, 'what a want of charity, in the "Letter to the Archbishop!"' 'a sad want of charity!' is echoed back from all the Deaneries, and every Stall replies, 'a want of charity!' Thus one would imagine that I, like a hungry wolf, had put to flight a flock of innocent and tender lambs, cropping daisies by the side of murmuring rivulets. I beg, however, all these lovers of pseudo-charity to remember, that not every animal which wears a lamb-skin is indeed a lamb, and that even the scriptures talk of wolves in sheep-clothing. That I have caused exceeding great dismay to these masquerading wolves, is the joy and consolation of my heart; for I wish to be considered neither more nor less than a Lollard, whose duty it is to God and to man, to endeavour by every means to bring all the abominations of the Church to a speedy and irrecoverable ruin. I know what charity is, and I know where it is to be exercised; and in *private* life I pray devoutly that the 13th chap. of St. Paul's 1st Epistle to the Corinthians may be my daily and hourly guide: but in matters that touch the honor of my Master's house, I pray only for courage, constancy, and determination; and

when men talk to me here of charity, I shall always suspect hypocrisy ; and that they only wish to blind my eyes with a false glare, which after all cometh not from the Gospel. I am not ashamed to make a scourge of small cords, to drive the buyers and sellers out of the temple ; for an example has been set me to do that very thing, and every Christian has not only a right to do so, but it is expected of him that he should. Neither am I ashamed to follow the example of Grosseteste, Lord Cobham, Reynold Peacock, Bishop of Chichester, Wickcliffe, William Sautre, Bilney, John Bradford, and Bishop Latimer ; the greater part of whom testified the sincerity of their opinions by a glorious and painful death. Many hundred persons have been burnt alive in this country, for daring to resist the abuses of the Church ; and many hundreds more would be burned in these days, if Providence had not shielded us against sacerdotal tyranny with the printing press. For great is that mistake, which leads men to suppose that the Clergy of our pure and reformed 'faith' are incapable of such violence. The Priest is always the same when you give him wealth and fortify his arm with power ; to talk of his religious opinions is mere ignorance, for the purer the faith of a secular Priest, so much the more sanguinary is his practise. The Priests of the Jews had the Law of God from Mount Sinai, the Priests of Rome had the Gospel, and the Priests of Canterbury have the Gospel, but where has been the mildness and 'charity' of these men ? The Discourse that follows this Preface will answer the question satisfactorily.

If, however, every man had reposed with his hands before him, sighing in secret, and never opening his mouth against the corrupters of religion, where would have been our Reformation ?—where would have been Luther?—who would ever have heard his name, and what tongue would now be blessing his memory?—if this pseudo-charity was to have silenced men, and kept them dumb in their hiding places, who would ever have heard of the Prophets or the Apostles ? All revival of religion is of necessity an attack on existing abuses, and no one can urge the Gospel, and tell men that they are ignorant of it, without offending and hurting the Clergy of the day. But not only must the Gospel be preached, but those who

have turned the house of prayer into a den of thieves must be driven out; and they that move not their hands in this pious labor, become partners with the thieves, ‘and whoso is partner with a thief, ‘hateth his own soul.’ Prov. xxix. 24.

Let, therefore, charity rule all our thoughts and words and actions in private life, but when we are in the battle with the enemies of Christ, let us drive out, and disperse, and throw down, and scatter abroad; let us blow the trumpet throughout all the coast, and call all the servants of the Lord to take shield and spear, and let us set a mark on the children of Ephraim, who being armed and carrying bows, turn back in the day of battle.

In the Letter which I addressed to the Archbishop, my weapons were carnal, for I determined to view the subject in two aspects—the secular vileness, and the spiritual whoredoms of the Babylonish heresy. The first division has been treated in the Letter, the second has been reserved for this Discourse; and though sarcasm has been suppressed, I trust that energy has not been laid aside; for as long as the truth is told, I cannot conceive it possible to speak too strongly against these crying grievances of Anti-Christ.

One word to those pious persons whose timidity, and, I must add, want of faith, has led them to expostulate with me on the harm that may come to religion, if the Church of England is abolished.

The error of this notion is to be traced partly to a confusion of terms. *A Church* and *the Church* are not synonomous. A Church, called the Church of England, may be, and certainly will be, ere long, reduced to the condition of a sect; but this will not touch the Church of Christ: no pamphlets, no books, no writings, no, not all the scribes and philosophers of the world, can injure *that* Church, because the gates of hell shall never prevail against it, and because one pilots the ship who can silence even the winds and waves. But Churches made by men, and fortified with gold and silver and secular strength and carnal helps, may tumble down any day; *they* are always in danger; and when their ruin comes, nothing will remain

but what was spiritual, all the rest will crumble into dust, and the hirelings will flee, because they are hirelings.

Let every pious Christian, then, who is bewitched with a love of ‘Church,’ inquire diligently what Church it is that he loveth? If he is in love with Christ’s Church, nothing can injure the object of his affections; for the true spiritual eternal Church is the whole company of the faithful, who form Christ’s mystical body, a body not made of stones and timber and gothic arches, but built on the Apostles and Prophets, of which Jesus Christ himself is the chief corner stone.

Against this building the people furiously rage together, and the heathen imagine a vain thing, for the ark may shake, but it cannot fall: the ship of the Church may be tossed but it cannot sink, for Christ is in it, and will wake time enough to prevent its wreck: there is, therefore, no cause for us, when the storm beats hard upon it, to disturb him, as once the disciples did, with outcries of unbelief as if all were lost. Our faith is more in danger of sinking at such a time, than the cause of Christ and his Church.*

* Gurnall.

THE TOMBS OF THE PROPHETS.

MATTHEW, xxiii. 29—33.

‘ Woe unto you, Scribes and Pharisees, hypocrites; because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say if we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets: wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?’

MAN, being shapen in iniquity and conceived in sin, is always the same evil creature in all times and in all countries, and he always shews the same propensity to wickedness, in spite of all the laws and wisdom of man to prevent it. His evil nature is constantly exhibited in these two reigning vices—superstition and cruelty; but so ignorant are law-givers of the plague of man’s heart, that in endeavouring to prevent crime, they always pull down with one hand what they build up with the other: for it has been a constant maxim ever since the art of government was invented, that nothing tended so much to increase virtue and discourage vice as the setting up a Church Establishment. Now all Church Establishments connected with the State are machines of despotism and superstition; and if history be well considered, it will be found that very many of the wars which desolated the world before the time of Constantine the Great, were caused either directly or indirectly by State-Priests—whilst since that time nine-tenths of the battles fought on the earth have owed their origin to Established Churches. Hence a question may arise whether Soldiers or Priests have done most mischief to mankind; but the palm of mischief must surely be given to Priests, because they are the nurses and patrons of war; they invent pretexts for battles, but soldiers fight them.

Christ, our Lord and Saviour, came to rid the world of all mischief, but the greatest of all possible evils, a Church connected with the State, his blessed Gospel is especially meant to destroy, and it *will* destroy it ere long, never to rise again; for it is written in his word that Babylon must fall, ‘the mother of harlots and the abominations of the earth.’ Now who or what is Babylon? and who or what is Anti-Christ? It is simply religion endowed and enforced by the State, that hateful union, worse than all heresies ever devised by the heart of man, against which the whole of the New Testament, from the first chapter of St. Matthew to the end of the last verse of the book of Revelations, thunders with an awful voice, though the hearts of many are hardened, like the heart of Pharaoh, so that they will not hear nor heed the warnings of the Almighty.

We, who are now living in this country, and who are sitting in the midst of a blaze of what is called intellectual light, imagine that we are very pure Protestants, and perfect samples of what genuine Christians ought to be; we are constantly praising one another for the free course given to ‘our pure and reformed faith,’ and we bless God and ourselves (though we bless ourselves much the most) for the liberality of our excellent religion. But all this time we forget that we are riding on the beast of abominations in a pillion with the GREAT WHORE, round whose waist our arms are entwined in most amicable gallantry, fighting her battles like her true knights, and worshipping her majesty as her most loyal subjects. The imperial harlot has ‘a golden cup in her hand!’ (Rev. xvii. 4.) that cup, which the Scriptures declare is filled with her fornications, is always brim-full of intoxication for her lovers; it is the cup of riches and worldly power, from which the Clergy of the Church of England drink more thirstily than any other Priests under the broad sun: they are drunken with her delicious draught, and though the Established Churches of England and of Ireland are reeling with her delirious liquor, yet, like ‘the two daughters of the horse-leech, they still cry—Give, give.’ (Prov. xxx. 15.)

The effect of the Babylonian vintage is like that of all other *old* wines, when swallowed largely. The intellect is clouded, the sight dimmed, the hearing obscure, the gait reeling and uncertain, the language slobbering and idiotic, the memory confused, and the appetite beastly. Thus the Church of England, which has drunk profusely of the delirious liquor contained in the golden cup, is also utterly given up to spiritual blindness; she has the Scriptures in her hand, but she sings them topsy-turvy, she has the name of Christ on her frontlet, but it is written backwards way, and the iron cross, which was given to her in her maiden days to carry with pain on her shoulders,

she has thrown aside, and substituted in its place an embroidered cross of gold on her flaunting petticoat. And this is the lady whom we worship! this is our pure and decent maiden, our chaste and modest bride, our holy and estimable virgin whom we would present to Christ for his espousals! And is Christ's mystical body, which is his Church, to be so libelled and slandered as to be mistaken for this rich prostitute? No—that night-mare of the understanding WILL be shaken off at last, and men WILL open their eyes at last to behold the true glories of the Lord, and his wonderful love for his real Church. But let us, my Christian brethren, consider the deceptions of the understanding caused by the Babylonian vintage.

In the first place, then, this woman, arrayed in purple and scarlet, has persuaded us that she herself is the bride of Christ, and that we ought to worship her on that account. We know that we ought to have a purified faith, a faith unconnected with the trappings of power, a faith of the spirit and not of the flesh, a faith of invisible and not of temporal things, and she has so far deceived us as to make us shut our eyes to all her abominations, to wink at her leads of silver and of gold, to pass by unnoticed her tithes and extortions, her innumerable acts of Parliament, drawn up with the most spiteful accuracy, to enforce her dominion, her proctors, and her consistorial courts, her purple Bishops, fattening in stately palaces, and her outlandish squadrons of deans, prebendaries, canons, vicars-choral, lay-vicars, precentors, sub-deans, rectors, curates, archdeacons, surrogates, deans of arches, vicar-generals, and all the other swarms of her heathen and popish caste of priests. By aid of these her myrmidons she has established the dominion of Anti-Christ in the land, for the harlot of Babylon is spouse of Anti-Christ, and it is one of her prime inventions to persuade men that she is Christ's spouse, and that her husband is Christ; and lamentable it is to see how many she deceives into this belief, many, I say, who having the form of godliness, deny the power thereof, and who still read the Scriptures without having withdrawn the veil from their hearts.

But that this veil may be withdrawn, let us consider this subject in an orderly manner, and so leave the lovers of the Babylonian prostitute without excuse; for, I trust, with God's help, to handle this my Sermon so as to bring conviction home to the hearts of some, who at present resist the truth.

These, then, shall be our steps in the argument:—

I. We will shew what Christ's mystical spouse, the Church, really is.

II. We will trace the woman of Babylon in all her different shapes at Jerusalem, before the coming of the Lord.

III. We will discover her brought again into repute by the Emperor Constantine, and cherished by kings and queens in all Christian lands up to this day.

IV. We will behold her now enthroned in England, in high pomp and glory, with full blown impudence and pride.

V. We will shew that she is the same woman who slew the prophets, and decorated their tombs; which acts of cruelty and hypocrisy she delights in now as much as ever.

VI. We will contemplate her approaching fall, which cannot long be delayed.

I. Christ's real spouse, the Church.

St. Paul, in a memorable passage, says : ' I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church,' (Col. i. 24.)—a passage that teaches us more than one important truth—that the whole body of believers is the Church—that that body is the spiritual body of Christ—that it is a *suffering* body. Let this be remarked, for it will be important. The Scriptures, however, repeatedly teach the same doctrine:—' He is the *head* of the body, the Church,' (Col. i. 18.)—' ye are complete in him which is the *head* of all principality and power,' (ii. 10.)—whereby we again see the believers and Christ's body considered synonymous. ' God hath put all things under Christ's feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all.' (Eph. i. 22.) ' There is one body and one spirit, &c. &c. and he gave some Apostles, some Prophets . . . for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.' (Eph. iv. 4—12.) ' The husband is the head of the wife, even as Christ is head of the Church; and he is the Saviour of the body, therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the

‘Church.’ (Eph. v. 23.) See 2. Cor. xi. 2. Col. i. 22. 1. Thess. v. 23. Psl. xiv. 13.—lxxxvii. 3. Is. ix. 15. 16. Jer. xxxiii. 9. Heb. xii. 22, 23. 1. Pet. i. 19.

This doctrine being thus amply displayed from Scriptures, we come to the application, that if we discover the state required and expected of believers whilst they are on earth, we shall also discover the state of the Church by an inevitable logical deduction, for if the body of believers form the Church, and are the Church; then what is said of the one is said of the other: We shall also hereby discover the *false* Church, the *false* spouse of Christ, the woman covered with spot, wrinkles, and blemishes, entirely unholy and entirely impure, and in every respect opposite to the true Church. Calling, then, to mind the words of St. Paul, ‘that we are members of Christ’s body, of his flesh, and of his bones,’ (Eph. v. 30.) what is said of us the believers? ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.—(Matt. v.) ‘Blessed are they that mourn, for they shall be comforted; blessed are the meek, for they shall inherit the earth; blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad, for so persecuted they the prophets that were before you.’

If, then, a Church consists of persons who are *not* meek, *not* poor in spirit, and who do *not* mourn; whom no one persecutes; but who, on the contrary, are themselves the persecutors, it is clear that such a Church cannot be the body of Christ; but as it in every respect contradicts that which is predicated of the true Church, it follows as an inevitable consequence that it must be the body of Anti-Christ, and such a Church is the Church of England, which rests entirely upon acts of Parliament and brute force, which is supported by violence and exists by violence: for every farthing of money that is paid into the Babylonian treasury, in the way of tithe, is by violence, and is only paid because men know very well that if it is not paid there will soon be marshalled against them a posse of constables, with warrants and other tender mercies of the great whore,—that their crops, and their sheaves of corn, the firstlings of their flocks, and their fatted calves will be taken from them by force—their goods distrained and sold up—and they themselves eventually beggared, if they endeavour to resist these bowels of love, either by force or by law. For the wife of Anti-Christ is both a hypocrite and a thief, she not only devours widows’ houses, but for a pretence makes long prayers; she not only talks of mercy and charity, but she tithes mint, anise, and cummin; she leaves charity undone, concerning which she prays and preaches with seeming solemnity, but tithing she does

to the uttermost farthing, and will not release her dear children till they have paid up all arrears for the health of their souls.

Where, then, is the poverty of spirit of the Church of England? Where her weakness? Who persecute her? From whom does she ever hear so much as a whisper of dispraise, excepting in these last days of her falling dominion, when those whom she has trampled upon find their strength, and are able at last to bring down her towering pride?

Is it not a universal test of good-breeding and gentlemanly manners, throughout the kingdom, to belong to the Church of England? Is it not a proof of vulgarity, and a want of fashion, to withdraw from her? Do not all constituted authorities, all kings, dukes and lords, all queens, princesses and peeresses in their own rights doat on the Church of England? Are not her Bishops and her Dignitaries men of immense wealth and overwhelming power? Are they not 'men about town,' riding in fine coaches, clothed in purple and fine linen, and faring sumptuously every day? Go to all places of fashionable resort, go to Court, frequent the gala-day raree-shews, the drawing rooms, the levees, the presence chambers, the king's closet, and the prime minister's ante-chamber, and there you will find bishops and deans, chaplains in ordinary, and prebendaries of Cathedrals; wherever there is power and praise of men, wealth and increase of riches, there you will find the Clergy, squatting at the ear of majesty, or driving off waggon loads of tithe corn. From the penetralia of royalty down to sheaves of wheat and baskets of pot-herbs, you may hear of the successors of the Apostles.—'there are frogs in the king's chamber, and in the 'kneeding-troughs:' and yet of such they would persuade us that the true Church is constituted!

We read in the Gospel, that Christ said 'woe unto you, 'when all men shall speak well of you! for so did their fathers 'to the false prophets.' Luke vi. 26. What, then, is to become of the Church of England? for her whole essence, nay the very breath of her nostrils, is praise of men; the world has breathed into her nostrils the breath of life, she is animated by the spirit of the world, and lives by the strength and nerve and vigor of the world. Every thing about her is gross, carnal, tangible, and worldly: she could be killed to-morrow morning by an act of Parliament, and by an act of Parliament she *will* soon be killed: they that made her can unmake her, and when that day of *un-making* arrives, we shall then see how many of her present flatterers and lovers stick to her;—the hireling will flee, because he is an hireling.

Again: Christ says, ‘woe unto you that are rich, for ye have received your consolation: woe unto you that are full, for ye shall hunger,’ Luke vi. 24. Do not these words seem as if they were written for the express purpose of condemning the Church of England? Is she not rich to insolence, is she not full to plethora? Has she not received consolation upon consolation, comfort upon comfort?—‘This was the iniquity of Sodom—pride, ‘fulness of bread, and abundance of idleness’—(Ez. xvi. 49.) three unerring marks of a false and apostate Church.

Again: Christ said to his true Church, ‘Take nothing for your journey, neither staves, nor scrip, nor bread, neither money, ‘neither have two coats apiece’—‘provide neither gold, nor silver, ‘nor brass in your purses’—‘go your ways: behold, I send you ‘forth as lambs among wolves,’ &c. How can the pluralists and dignitaries of our Church read these texts of Scripture without blushing? If there is any meaning in words, then do I boldly say, that by these words alone, without going any further, the Church of England stands detected as a false Church, and it is time for all her pious ministers, on considering these things, to flee from the abominations, and repent themselves in sackcloth and in ashes.

But Christ’s body, his true Church, is a body of suffering, of reproach, and of tribulation: for if there be any one doctrine more insisted on than another in Scripture it is this, that every Christian must endure hardships. It is impossible to avoid this universal Christian law, distress of some sort or other must come to every one who takes up the *true* Christian profession; and this every believer knows and feels and dare not deny. ‘All that will live godly in Christ Jesus, shall suffer persecution.’ (2. Tim. iii. 12.) ‘Paul and Barnabas went about confirming the souls of many, ‘and exhorting them to continue in the faith, and that we must ‘through much tribulation, enter into the kingdom of heaven.’ (Acts xiv. 22.) ‘They shall put you out of synagogues, yea the ‘time cometh that whosoever killeth you will think he doeth God ‘service, and these things will they do because they have not ‘known the Father nor me.’ (John xvi. 2.) [See also, Rom. viii. 17. 2. Cor. iv. 8. Philipp. i. 29. 2. Tim. ii. 11. 2. Cor. xii. 10. Heb. xii. 5. Acts ix. 15. Heb. v. 9. Heb. ii. 10. Rom. v. 3. John xvi. 33. 1. Thess. iii. 3. Heb. xi. 24. 1. Thes. i. 6. Col. i. 24. 1. Pet. iv. 12. Acts xx. 23.]

Again: we have another test for Christ’s true Church: it is a Church totally separate from the world, whilst the Church of Anti-Christ is empress of the world, and loves and is beloved by it. On this subject there can be no doubt, because Scripture has recorded, in express terms, the separate rights and lordships of Christ and Anti-Christ. ‘The Devil taketh him up into an

' exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me.' (Matt. iv. 8.) Now the tempter knew to whom he was speaking, even to God himself ; and it is clear that as this his claim to the kingdoms of the world and their glory, was boldly made, and not denied by him whom he was endeavouring to tempt, that the claim was considered good by both parties. But in another place, Christ openly acknowledges the lordship of Anti-Christ : ' Now is the judgment of this world : now shall the *Prince of this World* be cast out ; and I, if I be lifted up from the earth, will draw all men unto me.' (John xiii. 31.) A gracious and glorious promise, enspiriting us with a certain hope, that in due time he who was lifted up, that is, Christ crucified,—not Christ arrayed in purple and gold,—will draw all the sons of men into his real Church, a Church of suffering and humility, not of riches and of power.

As Christ has conceded this world to Anti-Christ without dispute, so has he in broad plain terms denied that he himself had any right to the lordships of his rival. ' MY KINGDOM IS NOT OF THIS WORLD.' (John xviii. 36.) *Seven words of such mighty import, and such transcendent doctrine to all believers, that they may be considered as the seven candlesticks, in the midst of which the Son of man was seen walking in heaven, by the Prophet of Patmos. They are the glorious lights that lighten the true Church, in every corner of her sacred edifice ; and as long as they burn steadily, the powers of darkness can never prevail against her. It is, however, the chief aim of Anti-Christ to extinguish these lights ; Satan, (which is Anti-Christ,) together with his consort, the Babylonian woman, busy themselves day and night to prevent their burning, so as to be seen of men ; but as the spark of heaven cannot be extinguished, all that they can do with all their malice, is to hide them under a bushel, and under a bushel they are at present in the Church of England, as we shall presently discover.

First, however, let us consider more fully the enmity between the world and the true Church. Christ said to his disciples : ' If the world hate you, ye know that it hated me before it hated you ; if ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' (John xv. 19.)—' In the world ye shall have tribulation, but be of good cheer, I have overcome the world,'—the world by wisdom knows not 'God.' (1. Cor. i. 21.) ' Be not conformed to this world.'

* Omitting the particles, there is the same number of words in the Greek.

(Rom. 2.) ‘Love not the world, neither the things that are in the world; if any man love the world, the love of the father is not in him.’ (1. John ii. 15.) ‘Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.’ (James iv. 4.) To multiply these texts is superfluous; every one, the least acquainted with Scripture, will remember how often this doctrine is insisted on. But we must also see, whether the primitive Christians could stand this test of their faith. St. John says ‘we are made a spectacle unto the world, to angels, and to men,’ (I. Cor. iv. 9.)—and how the world treated him, we see in this passage,—‘even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands,—we are made as the filth of the earth, and are the offscouring of all things unto this day.’ (I. Cor. iv.)—Enough, therefore, and more than enough has been said, to shew that the believers who constitute the true Church, must be separated from the world, leaving that province for the majesty of Anti-Christ, to whom it exclusively belongs. What, then, shall we say of the Church of England in this respect? Not only has it an immense proportion of worldly wealth and worldly power, but all the practises, habits, and inclinations of its priests, are in strict friendship with the world; and more than that, multitudes of these priests boldly preach from the pulpit, that it is lawful and laudable, nay, that it is *a duty* to be conformed to this world; and those who think friendship with this world enmity with God, they brand with the name of methodists, puritans, calvinists, fanatics, or any other nickname that vice can suggest. I have heard clergymen frequently advocate friendship with the world as a duty, and here, at any rate, they are sincere, for you will find their faith and their practice in perfect harmony: you will find these perverters of the Gospel sedulous at the card-table, diligent in the ball-room, laborious in field-sports, active at dinner parties, industrious at the theatre, and inseparable from every scene of pleasure,—this sort of life they call innocent amusements,—and so much is said on this subject now-a-days by the profligate Clergy, that we might suppose they had been ordained for the ministry of ‘innocent amusements,’ rather than for the ministry of Christ’s cross and tribulations. But in vain do the evangelical Clergy protest against this infringement of the laws of Christ, in vain do they preach from their despised pulpits—‘whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.’ (1. John, v. 4.) For the profligate Clergy,—who, compared with their evangelical brethren, are six to one,—have the world on their side, and never cease day nor night their open warfare against the Gospel, which they debase by their conduct, and insult by their doctrine.—

Having thus set before you the touchstone of sincerity, wherewith to judge the true Church, let us imagine what would have been the language of our Saviour, in addressing the company of the faithful, assembled after his resurrection to receive his parting blessing.—‘ O ye, whom I have chosen out of this world, to form the body of holiness upon earth, know that with you, and you only, dwell all the mercies of God, all the treasures of grace, and all the glory of sanctification. For you have I lived a painful life upon earth ; for you have I borne the taunts, and insults, and malice of a wicked world ; for you have I died, and bled, and descended into hell ; for you have I wrestled with the great dragon, and slain him by my obedience to the will of God : by my humility have I gained the battle ; by my gentleness have I triumphed ; by my meekness I am more than conqueror. Death and sin, the world, and all false religions, are prostrate at my feet ; and though we are a little flock, trembling in a corner, and hunted down by the Priests and Princes of this world, yet, remember my words,—in the end I will conquer them all,—and in spite of the fury of my enemies, and the subtlety of my adversaries, I will trample down all opposition, and glorify my Church with the crown of peace and meekness ; and make her more powerful, than any of the false idols of gold and silver which the world loveth. But what I have been, that you must be. The world hated me, the world will hate you ; if you would take part in my resurrection, you must be planted also in the likeness of my death ; and to this world you must die, that over this world you may triumph. They will persecute you with fire and with sword ; they will spoil your goods ; rob you of your reputation ; shut you up in prisons ; put your feet in the stocks ; load you with reproaches ; and make your name a by-word and reproach amongst men. They will drive you out from house and home ; your fathers and your mothers will hate and curse you ; your wives will become your enemies ; and your husbands will deliver you up to death. Sharp and bloody is the sword that I send upon earth : the world will endeavour to extirpate you ; nothing short of utter destruction will ever satisfy them ; every thing that you love shall be taken from you ; and every thing that you hate shall be your daily companion. I promise you nothing in this world but pain, poverty, cruelty, malice, and unutterable afflictions. My Church must be sanctified by sorrow ; all my ministers must be made holy by adversity ; the more I chasten, the more I love : I have three handmaids, the paranympths of my beautiful bride, and their names are Faith, Hope, and Charity, but even these three I will cast into the midst of the burning fiery furnace, that they also may be tried like gold in the fire. All my gold is proved in the furnace of affliction ; and when I make up my jewels this shall be my most splendid ornament. When my enemy, the Devil, has done all that he can

' to prevail against my Church with cruelty, he will change his
 ' policy and begin his second battle by the tactics of prosperity and
 ' worldly comforts. This is his worst stratagem, and sad will be
 ' the ruin that he causes thereby to my flock. Ten may fall
 ' away for persecution, but a thousand will desert me for wealth.
 ' By this, his most subtle machination, I shall at last have scarcely
 ' seven thousand men left me that do not bow the knee to Baal;
 ' and the glorious light of the Gospel will well nigh be extinguished;
 ' when it had been set up as a light to lighten every nation upon
 ' earth. But still my true Church must exist, though reduced to
 ' a remnant, and again I will bring it forth even out of riches;
 ' and having saved her from the friendship of the world, I will, at
 ' the end of all things, make her triumph over the world. False
 ' Christs and false prophets will arise at all times, and in all
 ' countries; they will say lo here! and lo there! but believe them
 ' not; look narrowly at them, see if the world loves them and
 ' approves them, mark if all men speak well of them, and worship
 ' them, and fall down before them, and offer them incense and
 ' riches. If they come with observation, and pomp, and power;
 ' if they are fenced with carnal munitions and secular aggrandise-
 ' ments, then are they impostors and Anti-Christs. Flee from
 ' such with all your strength. Fear not, little flock, I will not
 ' desert you. I will pull you out of the tares, I will find you in
 ' the cottages, in the dungeons, in the desert; I will visit you on
 ' the gibbets, or in the jail; I will come to you though you be
 ' chained to the oar as galley-slaves, or working in the sewers of
 ' the cities—wherever ye are, there am I: I will speak to you,
 ' and you shall hear me, even at the faggot, amidst multitudes of
 ' enemies; or in the howling wilderness, where no human creature
 ' is to be seen. However low, or despised, or poor, however
 ' vile, or slandered, or calumniated, I will love and cherish
 ' you; and sooner shall the sun forsake the heavens, and the
 ' moon her habitation in the skies, than I forsake my true
 ' Church, which, at the end of all things, I will present without
 ' blemish to the Eternal Father.'

Hear, now, how Anti-Christ addresses his Church. 'O beautiful
 ' spouse, clothed in scarlet, and decked with gold and precious
 ' stones and pearls, behold from the top of this high mountain all
 ' the kingdoms of the world and the glory thereof. The best part
 ' of these fine provinces I will give thee, the fairest portion of
 ' every kingdom shall be thine. Behold the fields yellow for the
 ' harvests; see redundant wealth teeming in every pasture, and
 ' look at the cattle on a thousand hills: the tenth of all things
 ' under the heavens shall be thine, I will give to thee of fatness
 ' of the land, and pour into thy cup the hid treasures of the earth.
 ' Others shall plough but thou shalt reap, others shall plant but
 ' thou shalt gather, others shall trim the vines but thou shalt drink
 ' of the grape, others shall toil but thou shalt be fed with their

'labours. Thou hast nothing in the world to do but to sit down
 'on soft cushions and be praised of men, to hear thy eulogies every
 'morning, and rejoice in thine incense every night. I will make
 'thee honored for thine antiquity, thy high pedigree, and thy
 'fine-sounding title, the heralds shall busy themselves about thy
 'quarterings, and there shall be no base blood in thee. Kings
 'shall be thy nursing fathers and queens thy nursing mothers;
 'and those not allegorical kings and queens, but crowned monarchs
 'of flesh and blood, rich, haughty, and powerful. Behold that
 'splendid retinue of ancient nobility, dukes, princes, and barons!
 'I give them all to thee; I give thee the flower of all earth's
 'chivalry—I give thee the strength of arms, the sword, the shield,
 'and the battle. No base thing shall come nigh thee, no slave,
 'no beggar, no bondsman; but all shall be rich, high-born, and
 'fashionable. Thy levees shall be attended by the princes, the
 'governors, the captains, the judges, the treasurers, the counsellors,
 'the sheriffs, and all the rulers of the provinces: they shall
 'all bring gifts, thou shalt praise them, and they shall praise thee.
 'Whatever thou sayest shall be law, all thy lies shall be taken for
 'truth, and all truths spoken against thee shall be considered lies.
 'Thou shalt be toll-taker of the great broad road that leadeth to
 destruction. I give thee millions of souls of men for thy dowry,
 'and if that will not satisfy thee, I will give thee hundreds of
 'millions. Thou shalt never be annoyed by opposition, for I
 'have a standing army of slanders and persecution to overwhelm
 'those that wag the tongue against thee. The world shall
 'always support thee; thou shalt have thy fill of pleasures, and
 'revel in all manner of luxuries; thou shalt be ignorant of tribulation
 'and woe, for thy portion shall be dancing and singing.
 '—Added to all this, I present thee with a rich Priesthood, to
 'amuse thee with superstitions and bigotry. They shall know
 'nothing but what thou teachest them through the medium of the
 'senses, and thy religion shall be founded on the senses only. I
 'give thee glorious Cathedrals, long-sounding aisles, gloomy
 'vistas of ancient masonry, solemn choirs, and pathetic organs.
 'Thou shalt practically confute that heresy 'that God is a spirit,'
 'and shalt on the contrary prove him to be corporeal; every thing
 'theatrical in religion shall be thine, processions, long robes, wax
 'candles, and mitres. I will seal up the bible, that book of libels
 'on thy majesty, and teach traditions of men and man's inventions
 'in its stead. All this I will do, and I swear by Mammon, I will
 'to the very last persecute with fire and with sword all those that
 'oppose thee.'

II. Anti-Christ at Jerusalem before the coming of Christ.

It is a prime deceit of Anti-Christ to persuade men that if the
 externals of a Church remain the same as they appeared at the
 first commencement of the Church, then that Church is good, and

holy, and pure. This, however, is a fundamental maxim of God's law, that nothing is to be *added* to that which he established ; the smallest possible addition is a corruption. By this maxim the Church of Jerusalem, before the coming of the Lord, and the Church of England, at this day, are both machines of Anti-Christ.—The Jews had added to what God had appointed, but the Church of England has added fourfold more to that which Christ appointed than the Jews had to the institutions of Moses. If Anti-Christ cannot destroy by violence, (which is always his first endeavour) he then tries to overwhelm with additions, in which he generally succeeds ; but when this stratagem is discovered, all his worshippers take advantage of the little spark of truth amongst them, (which spark, however, they never allow is in existence till they are forced to it) and then they cry out, ‘Blasphemous wretches ! behold we have the word of God amongst us, how dare you touch the holy thing which is in our keeping ? did not God appoint this and that ; and are they not to be found with us, who then shall presume to speak with disrespect of the stewards of God's ‘mysteries?’ This was the language of the Jewish priests to the prophets and to Christ whom they murdered—this was the language of the Roman Catholic priests to the Lollards and the Reformers whom they murdered—this is the language of the priests of the Church of England to all who sigh for the abominations of the Church, whom also they would murder with joy and alacrity if the spirit of the times would allow them. Scripture shall teach us how we are to answer these murderers.

Isaiah stands first in dignity and importance amongst the prophets, and though he is not the most ancient, yet he surely is to be considered first. It is said that he was of the royal family of Judah, but though this is doubtful, yet it is certain that he was well acquainted with the abominations of Church and State. In the first chapter of Isaiah we read an indignant rebuke against the Established Church, he calls its rulers, ‘rulers of Sodom,’ (10.) and the Church itself ‘a harlot ;’ (21) the princes he calls ‘companions of thieves, lovers of gifts, and followers after rewards.’—and in the place of the holy and righteous men that used once to edify the Church, he declares there are now ‘murderers’. He announces that God is so disgusted with their hypocrisy, their worldly spirit, and their corruptions, that all the ordinances of the Church are an offence to him. ‘Bring no more vain oblations ; incense is an abomination unto me, the new moons and the sabbaths, the calling of assemblies I cannot away with ; it is iniquity, even the solemn meeting.’—The same strain of indignation and holy chastisement, which doubtless was called in these days libels and scurrility, pervades the whole of his prophecies. He tells them that the Lord will enter into judgment with the ancients of the people and with the princes, because the

spoil of the poor was in their houses. (iii. 14.) He says that 'the priests had erred through strong drink—that they were swallowed up of wine, and gone out of the way through strong drink—they had erred in vision and stumbled in judgment—'that all tables were filled with their vomit and filthiness, so that 'no place was clean,' (xxviii. 7.) after such rebukes we can easily believe the tradition that Isaiah was sawn in sunder by king Manasseh, at the instigation of the Priests; nor are we the least surprised to find the successors of these very Priests decorating his tomb and murdering our Saviour. Hypocrisy and cruelty always go hand in hand.

Jeremiah was himself a Priest, what he therefore said against the corruptions of his Church must have come with peculiar force; we know how cruelly the High Church party persecuted him; and we can easily understand their reasons for so doing when we read such sentiments as these—'the Lord said unto me I have 'made thee a brazen pillar against the kings of Judah, against the 'Princes, and against the Priests—speak unto them all I com-'mand thee, be not dismayed at their faces,' (i.) 'the priests say 'not—where is the Lord, they that handle the law know me not, 'the pastors also have transgressed against me,' (ii. 8.) 'as the thief 'is ashamed when he is found, so are the kings, princes, and 'priests ashamed,' (26.) 'a wonderful and horrible thing is done 'in the land, the prophets prophesy falsely, and the priests bear 'rule by their means; and the people love to hear it so,' (v. 30.) 'the priests are given to covetousness and deal falsely,' (13.) 'the priests are profane: yea, in my house have I found their 'wickedness, saith the Lord, (xxiii. 1.) thus saith the Lord, I will 'fill the kings that sit upon David's throne, and the priests, and 'the prophets with drunkenness; and I will dash them one against 'another, I will not pity, nor spare, nor have mercy, but destroy 'them,' (xiii. 18.) 'the pastors are become brutish, and have not 'sought the Lord, therefore they shall not prosper, and all their 'flocks shall be scattered,' (x. 21.) 'the pastors have destroyed my 'vineyard, they have made my pleasant portion a desolate wilder-'ness, they have made it desolate, and being desolate, it mourneth 'unto me.' (xii. 10.) 'Woe to the pastors that destroy and 'scatter the sheep of my pasture, saith the Lord: therefore thus 'saith the Lord God of Israel against the pastors that feed my 'people: ye have scattered my flock and driven them away and 'have not visited them, therefore I will visit upon you the evil 'of your doings, saith the Lord.' (xxiii. 1.) Anathemas like these and many more of the same sort were sure to raise the bile of the Clergy; but Jeremiah heeded not their malice, and stood up in the courts of the temple, the strong hold of the priests, where he made a speech against them (chap. xxvi.) before all the people. For this he was arrested by the Priests and the Prophets,

who said unto him, ‘thou shalt surely die.’ They endeavoured to put him to death, but there seems to have been a party amongst his judges favorable to him, and they let him go. After this he was thrown into jail by king Zedekiah,—‘then king Jehoiakim with his own hands cut the books that Jeremiah had written and threw them into the fire,—after this he was beaten and put into prison in the house of Jonathan the scribe; but that not contenting the Clergy, they went to the king and said, ‘we beseech thee, let this man be put to death, for this man seeketh not the welfare of this people but the hurt.’ The king assented to their truly clerical request, whereon they took the prophet and threw him into the dungeon of ‘Malcaiah, the son of Hammalech, which was a deep hole like a well, the bottom’ of which was mire.—‘So Jeremiah sunk in the mire:’ it was their intention to leave him there to starve to death, but it pleased God to preserve him, and the king ordered him to be pulled out of the well by ropes, and put him in the court of the public prison, where he remained till Jerusalem was taken, and the kingdom broken up.

The prophet Ezekiel followed in the same strain, he thundered against the Established Church with greater vehemence, if possible, than Jeremiah his predecessor had done; the 34th chapter of his prophecies is what in these days would be called an outrageous libel against the Clergy; and if such a chapter as that had been published ten years ago, and addressed to the priests of our Establishment, the author would have been clapped up in jail with a heavy fine on his head, and the strong condemnation of some courtly and servile Judge: but the day of their malice is passed, and they dare not do these things now, for the hour of darkness is come to an end, and light is rising in the nation to the indescribable sorrow of all the priests of Anti-Christ. This, now, is ‘the libel’ of Ezekiel. ‘Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them thus saith the Lord God unto the shepherds; woe be to the shepherds of Israel that do feed themselves, should not the shepherds feed the flocks? ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them; and they were scattered, because there is no shepherd, and they became meat to all the beasts of the field when there were scattered. Therefore, ye shepherds, hear the word of the Lord, thus saith the Lord God; behold I am against the shepherds, and I will require my flock at their hands, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more, for I will deliver my flock from their

'mouth, that they may be meat to them.' &c. &c. &c. Similar 'libels' on the Established Church may be seen in the prophets Zechariah, Zephaniah, Micah, and Amos. The prophet Malachi, the last of all the prophets, closed the spiritual school with a transcendent libel against his corrupt Church—'the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, behold he shall come, saith the Lord of Host, but who may abide the day of his coming, and who shall stand when he appeareth? for he is like A REFINER'S FIRE AND A FULLER'S SOPE; and he shall sit as a refiner and purifier of silver, and shall PURIFY THE SONS OF LEVI, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. And who can abide the day of his coming, and who shall stand when he appeareth?' Can the Church of England? did the Church of Jerusalem? are our sons of Levi purified and refined by his cleansing, or are they carnal, worldly, wealthy, corrupt, secular and time serving? Look at all our huge mass of rottenness, and tell us, ye true Christians, what sope on earth can wash clean this our foulness, what purification can remove our spots? must not the tree which bringeth not forth good fruit be cut down and cast into the fire? and in what respect are we better than the corrupt and secular Church of Jerusalem? They had the word of God, and all his holy ordinances; so have we; they his protecting hand to boast of, so have we; the beauty of holiness had been amongst them, so has it been amongst us; they had had saints and martyrs, so have we; God had cast out their enemies, so has he cast out ours; the Lord had loved them greatly, much more has he loved us; he had showered upon them temporal advantages, but us he has watered with spiritual graces; he has given them thousands, but us tens of thousands, for they could approach God only in clouds, and thick darkness, and terrible thunders; but we have seen all his glory in the face of Jesus Christ, and have been able to approach him face to face, to plead for our sins, to produce our pardon, and to force the gates of heaven with a holy violence.* But all this we have abused, we have gone a whoring after the devices of the heathen, we have returned to the weak and beggarly elements, the old trumpery of the law—the tithes, the pomp, the carnal shews, and the secular vanities of the abrogated worship. The evidence of things not seen has been no evidence to us; we must taste and hear and feel and smell. We have set up a golden calf, and cried out there be thy God, O Israel! and, with all the glories of the Gospel to lighten us in our way, we have preferred the sparks of our own kindling, we have thought a dark lantern brighter than the meridian sun. O fools and blind! how long

* See Matthew xi. 12.

will ye be bewitched with this your filthy idol? But as God's promises never fail, he will assuredly resume his office of refiner, and separate the false shepherds from the true Pastors, and then shall we have a Church that walks by faith and not by sight, a Church that is the handmaid of Christ and not of the world. It is now time that all the true shepherds should come forth, renounce their politic silence, and join the battle against Anti-Christ. I know there are many, very many pious Pastors of our Church, who detest these abuses; I have received numerous letters from them, and spoken also to many of them, they encourage me greatly to continue my present course; but this is not sufficient, they must preach and teach what they think, and not be ashamed to imitate the style and honesty of Bishop Latimer, the bravest of Church Reformers. But let this battle be carried on in a proper spirit, not from spleen, spite, or disappointment, but from a true zeal for the Gospel, and because they love Christ more than they love the world. Let all Christians be meek and gentle as lambs with their fellow creatures, but let them be stout and valiant against Anti-Christ. Here they must cry aloud and spare not. Cursed be humility in this quarrel, and blessed be he who stands up to blow the trumpet in the wars of the Lord. 'To your tents, O Israel! for we have to rescue the 'ark of God, out of the hands of the Philistines, and we will 'never lay down our arms till we have brought back the glory of 'our Lord to his sanctuary.' If, however, there be any who dare not appear in this battle, who like Dan remain in their ships, or like Reuben abide in their sheepfolds to hear the bleatings of their sheep, let them remember that in the evil day they will be ranked amongst the faithless, because they dared not to carry the stigma of the cross on their foreheads in the hour of trial. 'Go 'through the midst of the city, the midst of Jerusalem, and set 'a mark on the foreheads of the men that sigh and that cry for 'all the abominations that be done in the midst thereof.' (Ez. ix. 4.)

III. Anti-Christ restored by Constantine.

The establishment of Anti-Christ by law, is to be dated from the year 313 after Christ, when the Emperor Constantine published at Milan his celebrated decree in favor of Christianity. This decree began with gentleness and apparent justice, but gentle as it was, it raised the Babylonian woman from the dust, and never since that time has she lost her dominion; for when the world perceived that the Roman Emperor had become the patron of a hitherto proscribed religion, the world was too glad to offer up incense at the altars of the Court: faith in Christ then became fashionable, and has continued to be *the mode* since that time. The decree of Milan provided for the restitution of all the civil and religious rights of which the Christians had been

unjustly deprived in former persecutions. It enacted that the places of worship, and public lands, which had been confiscated should be restored to the Church without dispute, without delay, and without expense.* The Christians were also permitted to exercise their worship as they thought proper; all former laws against them were repealed, and the Governors of provinces were called upon to act in obedience to the decree without hesitation. Eight years afterwards the Emperor granted to all his subjects the free and universal permission of bequeathing their fortunes to the Holy Catholic Church,† and vastly did the revenues of the Church increase in consequence, so that the Bishops then began to be great men, though not quite so great as they are at present. The Emperor himself sent a purse of eighteen thousand pounds sterling to Cœcilian, Bishop of Carthage, with orders on his treasury to draw for larger sums if wanted. He assigned in each city a regular allowance of corn, to supply the fund of ecclesiastical charity, and the persons of both sexes who embraced the monastic life became the peculiar favorites of the Sovereign. They then began to build magnificent churches, the walls and the pavements were decorated with variegated marbles, and the most precious ornaments of gold and silver, silk, and jewels flamed on the altars. It is proved that the rent-roll of three churches in those days produced a clear annual revenue of twelve thousand pounds sterling, besides a reserved rent of oil, linen, paper, aromatics, &c. This was by no means despicable wealth, and must make some of our Deans and Chapters sigh over those golden days, when Church property was on the increase, and not on the wane as it is at present. Constantine was, however, exactly such a Prince as was sure to be beloved by courtly Prelates; he was excessively wicked and flagitious, and made up for these moral deficiencies by liberality to the Clergy. Since his time, the world has been dreadfully tormented with Kings of his stamp, insomuch that nine-tenths of the Monarchs of Europe who have been remarkable for their crimes, have also been remarkable for their augmenting the power and wealth of the Established Churches in their respective kingdoms. Royal orthodoxy and crime will, with a few exceptions, be found to be synonomous in history. Constantine, it is well known, declared publicly in a session of the Council of Nice, before all the Prelates there assembled, that if he surprised a Bishop in the act of adultery, he would cast his imperial mantle over the episcopal sinner! Whether we take this speech in a metaphorical or primary meaning, it is a genuine specimen of the language of Church and State united. By other edicts he provided, that all Clergymen should be excused from the exercise of any public duty in the State, incompatible with their clerical functions,

* See Gibbon. iii. 245.

† Cod. Theod. l. xvi. tit. ii. leg. 4.

‘lest they should be called away from their sacred ‘duties, by the sacrilegious spite of some people.’* This sacrilegious spite, has, however, been encountered with heroic fortitude by our Protestant Clergy, who not only have been lord high treasurers, lord chancellors, and lord keepers, but continue up to this moment to sit on the bench as magistrates in every county of England. Constantine, having by many public acts created that monster, a Church of Christ in close union with the State, thought it not complete till he had turned persecutor also. ‘The privileges which we have granted,’ says he, ‘from a love of religion, ought only to be advantageous to the observers of the Catholic law, but heretics and schismatics we not only wish to be excluded from these privileges, but to be tied down and kept under by different impositions.’† Having thus given wealth, privileges, and the power of persecution to the Church, he brought Anti-Christ into the world once more, which had been thrown down at the burning of Jerusalem.

From the decree of Milan, the power of Anti-Christ went on increasing till it reached its maximum of tyranny and superstition in the twelfth century—beyond that point it was impossible to go, and it may safely be said that the moral and religious degradation of the Christian world before the Reformation, is the blackest part of the history of man since the deluge. The superstitions of old Egypt, and priesthood of old Babylon, were infinitely more tolerable than the horrors of the mental thraldom under the high power of the Popes; because with Egypt and Babylon there was science and learning, and because also no better system had ever been heard of. But in the full dominion of Anti-Christ, learning science and knowledge in things human and divine, were utterly extinct,—the human race became beastly, priest and people were given over to a reprobate mind, and the whole world was drowned in a flood of iniquity and blasphemy painful even to think of.—Anti-Christ has, however, the seeds of self destruction in its own bowels, for its appetite for power and wealth is so voracious, that the world is at last alarmed, lest nothing beautiful on earth should remain unconsumed by its devouring jaws. The power of Priests commences always with a blind submission to the secular power; the Priest begins his dominion as the humble slave and vassal of the King, he prays and preaches himself up to the steps of the throne, he then mounts the steps one by one, slowly and cautiously, and at last places himself on the throne, and sends down the Monarch to kneel at his feet. This will be found to be the history of all Priesthoods since the world began.

* Qui divino cultui ministeria religionis impendunt, id est, hi, qui clerici appellantur omnibus omnino muneribus excusentur: ne sacrilego labore quorundam a divinis obsequiis avocentur. Cod. Theod. lvi. tit. 2. 2.

† Id. xvi. 5. 1.

In Thibet, at this day, the Priests have the sole dominion of the country, their Chief Priest or Grand Lama is considered a perpetual incarnation of the Deity, ruling as God upon earth. He is worshipped with prayers, litanies, and incense—there is a convent of three thousand Monks to sing his praise every morning and evening, and in all respects he is considered *God*. This is the ne plus ultra of Priestly dominion, and to this point it constantly tends. This was the summer solstice of the Popish superstition, but its sun is now rapidly advancing to Capricorn. In England we had passed the vernal equinox of ecclesiastical tyranny under Archbishop Laud in the reign of Charles I., and if the Parliament had not beheaded the Priest and the King, we should now be worshipping the Archbishop of Canterbury with incense and litanies. The Puritans, the public press, and, more than all, God's superintending Providence, have saved us from that shameful degradation; but if Providence were to withdraw the public press from us, we should immediately sink into the foulest superstitions, till we ended at last in turning a Priest into *God*. The dominion of Priests being, however, insatiate, at last rouses the resistance of terrified mankind, and even Kings take part with the people to root this pestilence out of the earth. We have seen the Established Church torn up root and branch in England by King Henry VIII. and his son Edward VI.—We have seen Edward VI. form a new Church, which after a severe struggle at its birth, continued to flourish for about a hundred years, when it was, in its turn, torn up root and branch by the Puritans.—After a transe of about fourteen years it was brought to life again by Charles II., and continues now in the land ready for the axe to be laid to its root. It is not probable that when it is once cut down, it will spring up again for a long time; perhaps Providence may have decreed that the dominion of Anti-Christ shall never again be established.

Persons unaccustomed to consider these subjects may be surprised to hear this, but their surprise would be diminished if they had carefully studied the histories of various nations, which record little else than the perpetually increasing power of Priests. The Greeks and the Romans were, luckily for themselves, ignorant of a caste of Priests set apart for the specific purpose of religion; for the ceremonies of their superstitions might be performed by laymen, and indeed every man was the Priest of his own household gods. Greece and Rome, therefore, sprung forth into celebrity and power, and far surpassed all other nations in intellect, owing to their freedom from this tremendous chain of the human mind. But whilst Greece and Rome were conquering, or adorning this visible world, all the other nations of the earth were groaning under the slavery of Priestcraft: all the East, Syria, India, Scythia, China, were under the dominion of their different sacer-

dotal castes. Egypt and Ethiopia were the cathedrals of priestly power, and all Europe north of Italy, that is to say, England, France, and Germany, were ruled with a rod of iron by the Druids. But as our attention to history is called chiefly to the acts of the Greeks and Romans, we lose sight of the great evil there, because with those nations an Established Church, according to our notions of an Established Church, was unknown; and as very few persons read ancient history beyond what is superficially taught at the public schools, they remain entirely ignorant of *the moral* of this most useful study, which should be so presented to the youthful mind as to shew how the human race is constantly tending to the same degradation in all times and in all countries. When the superstition of Rome was abolished by the Emperor Constantine, the Priestly system immediately began to rule the world, and owing to his *state policy*, (for religion he had none,) it has now come to pass that the whole of Europe, with very few exceptions, is priest ridden at this day. At present, then, we see Priests triumphant in Europe, Asiatic Russia, Hindostan, China, Thibet, the Burmese empire, Cochin China, and Tartary.

But it is expedient to contemplate some of the enormities of Anti-Christ. Let us behold it at Rome. The Pope has there been declared to be God. Hear what the canon law says on this subject.* ‘It is sufficiently clear that the Pope can neither be bound nor loosed by the secular authority, for he has been called ‘God by the pious Prince Constantine, and it is clear that God ‘cannot be judged by men.’ This is the fruit of Priestcraft in its ripeness; iniquity cannot go beyond this point, and by it is accomplished the prophecy of St. Paul, when he said ‘the man of sin shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God.’ (2. Thess. ii. 3.) The Popes claim to be called God,† thereby usurping the authority of Christ, ‘for he shall be called wonderful, the everlasting Father’, but they have not only dethroned all the Kings of the earth, but God also; and having thus waged war against heaven, nothing further remains for them but to be thrust down into everlasting darkness, with the rebel angels. Bellarmine, the greatest of all the writers that ever appeared in the Roman Church, has declared that the

* Dist. 86. Anno 858. Nicolaus I. ‘Satis evidenter.’ ‘Satis evidenter ostenditur a seculari potestate, nec solvi prorsus nec ligari Pontificem, quem constat a pio Principe Constantino ‘Deum’ appellatum, cum nec posse Deum ab hominibus judicari manifestum est.

† Kalteissen, a Dominican, who preached the inaugural sermon of the Council of Basle, declared in his discourse that the Pope should be called ‘Holy, and most holy,’ *Sanctus et sanctissimus*; even though he was corrupt in his morals—*est in moribus sit malus.* [See Concilia. Tom viii. Binnii. 1636. Paris. p. 441.]

canons of the Popes are *sacred and canonical scripture.** The decretal epistles, which are a forgery of the year 900, have been frequently declared to be canonical scripture by several Popes. These decretals pretend to be decrees of the early Popes from the times of the Apostles, but are so ill done that even the Jesuits now are silent in their praises: and yet a constitution of one of the Leos decreed, that if any sin against the decretals, ‘it shall never be forgiven him.’ Anti-Christ, as exhibited at Rome, having thus turned a Priest into God, and having declared the laws and forgeries of the Priests to be canonical scriptures, we need not be surprised that the next step should have been a furious hatred of the Scriptures themselves. Many thousand persons have been burnt alive for reading the Scriptures, for a hatred of the Bible is a distinctive mark of the priestly faction in all Christian countries. The high Church party in England, at this very moment, have just as great an aversion to the people reading the Scriptures, as the Roman Catholic Priests have. I have known servants turned out of their situations for no other offence but that of reading the Bible, and I know persons who will on no account allow their domestics to possess a copy of the Scriptures. Who does not know the scandal of that controversy raised by our high Priests in this land against the Bible Society? Who does not know that a vast majority of the Bishops hate the Bible Society, and that to this very hour it is a mark of a sectarian spirit, according to the notions of the chief Priests, to belong to the Bible Society? I have known a pious curate threatened with letters of silence in the diocese, if he presumed to attend any further meetings of the Bible Society in his parish; and that there may be no mistake in this fact, which to some will appear too monstrous to be believed, I hereby declare, that the Archdeacon who conveyed the threat, himself told me the whole of the narrative, which, if it were not too long to detail, would in all its parts be not less instructive than interesting. We do not in England endeavour to substitute the decretals for the Scriptures, but in lieu of the decretals we have all the unprofitable trash published by the Society for promoting Christian Knowledge, whose books † are considered the pure standard of theology, the holy wax candles that are to illuminate the pages of the Bible, and amongst which shines conspicuous that pious and devout commentary of Scripture ROBINSON CRUSOE !!!

* Licet canones Pontificum & Conciliorum distinguantur et posponantur Scripturae divinae, tamen suo modo sunt, et dici possunt *scriptura sacra et canonica*.

[Bellaminus. de. Concil: autoritate. ii. 12.]

† The Books put forth by this Society have two objects, to repress spiritual divinity, and to teach a blind devotion to the Clergy. By some sad oversight, however, a few, *very few*, really good books may be found in their lists,—the extraordinary dulness, of most of the treatises recommended by this Society, (treatises written by third-rate Bishops and sixth-rate Prebendaries,) can never produce any effect on the public mind but *sleep*; they are too feeble to excite indignation.

But let us return to the garden of Anti-Christ, basking in the full glow of the Roman sun: The distinctive mark of an established Priesthood is cruelty, and in this respect the Roman hierarchy has surpassed all other order of Priests recorded in history,* not that there is any thing in their doctrines which tends to the shedding of blood, but simply because they have enjoyed more power than any other sacerdotal caste. England has so smarted under the rod of Queen Mary's Bishops, that every one is familiar with the history of her persecutions; but the previous sufferings of the Lollards, many thousands of whom were put to death for seeking to reform the Established Church, are less known, and less attended to. The Lollards, who were one sect with the Albigenses, the Waldenses, the Piphles, and the Cathari, were the humble instruments of preserving the Gospel through all the darkness of the papal tyranny: they may be traced up to the Paulicians of the Greek empire, who, for preaching the Gospel and denouncing the superstitions and abuses of the Established Church, suffered of course a bloody persecution. The Empress Theodora is declared by her friends to have extirpated one hundred thousand of these people by the sword, the gibbet, or the flames. This was about the year 650, somewhat more than three centuries after Constantine had established Anti-Christ. The remnants of this persecuted sect were transplanted into Thrace, and gradually, though slowly, introduced themselves into all parts of Europe. After passing unobserved for three or four centuries, they suddenly burst into notice about the year 1100, for in fact they had become so numerous, that the Clergy perceived the necessity of suppressing a sect which threatened the overthrow of all their wealth and power. The famous St. Dominic undertook to destroy them in the north of Italy, Switzerland, and the south of France. His campaign took place in the year 1210. Fire and sword, rape and devastation, the dungeon and the wheel, were the means resorted to for the purpose of extirpating this hated sect; but after unheard of cruelties and unrelenting blood-shed, they still continued to annoy and perplex the Clergy with their zeal, their piety, and their courage. From amongst the Lollards sprung up Wickliffe in England, though he had been preceded by active Reformers, who had been long preparing the public mind for his doctrines. Wickliffe was born in the year 1324, and died in the year 1384. He may be considered the great leader of all the English Church Reformers,

* India was the scene of a most furious persecution in very remote ages, when the caste of Brahmens undertook to extirpate the heretical Buddhists; but all the history of India is so disfigured with fable and allegory, that we know nothing certain on this subject, excepting that the Established Clergy succeeded in driving out the Buddhists by fire and sword from Hindostan, in the same way that the Popes persecuted the Albigenses and the Lollards, and the Bishops of the English Church persecuted the Puritans and Non-conformists. The dogmas of Priests differ, but their practise is wonderfully the same in all ages and nations.

for his writings and sermons undoubtedly were the main cause of the final overthrow of the Established Church about a century and a half after his death. The Clergy, with the Pope at their head, endeavoured to burn him alive, but it pleased God to protect him against their fury, and give him such powerful friends that the Priests dared not to lay hold of him.

In the year 1414, the Clergy procured their famous act of Parliament by which they were empowered to burn their enemies alive. By this act the chancellor, treasurer, judges, justices of peace, sheriffs, mayors and bailiffs, and all who had any administration of the laws, were required on entering into their offices, to swear to exert their whole labour and diligence to search and destroy all manner of heresies, errors, and lollardies, with all their power.* All persons convicted of heresy were to be delivered over to the secular arm, and to forfeit all their lands and tenements. This phrase of being '*delivered over to the secular arm*,' is clerical-language for burning Church-Reformers: and many a Parson is sighing in these days that the phrase is now obsolete. Empowered by this act, the Clergy began the work of slaughter in form, though they had murdered and imprisoned multitudes of men and women before the passing of their golden act. William Sautre, Rector of Lynn, in Norfolk, was the first victim of their savagery under the new act; and shortly after † R. Owtrede, W. Browne, R. Wyche, W. James, W. Taylour, Hatton, Fleming, W. Russel, R. Hoke, J. Drayton, T. Richmond, J. Jourdelay, C. Dertford, R. Ruten, W. Harvey, J. Calle, R. Meingyn, R. Monk, T. Garentyr, Sir Thomas Bagley, John Bismire, Bredon the Minor, W. White, R. Hounden, Sir Richard the Priest, and others were committed to the flames. Ordinary historians pass over these butcheries unnoticed; but the diligence of later writers has brought to light the cruelties of the Clergy against the Reformers; England has indeed suffered tremendously from their persecuting spirit, because every Bishop in his own diocese endeavoured to extirpate the Lollards, and was enabled so to do

* Dr. Lingard, in his History of England, has introduced this act to his readers in language which must be highly applauded in the drawing-rooms of Lambeth and Bishopsthorpe:—‘During the last thirty years the English Clergy had been goaded ‘with every species of provocation; and yet had exhibited the *most exemplary forbearance*, (i. e. they had not yet burned the Church Reformers) their *moderation* seemed ‘to invite and sharpen the attacks of their adversaries. The spirit of Wickcliffe had ‘lost nothing of its original asperity by transfusion into the breasts of his successors. ‘His itinerant preachers still declaimed to the passions and prejudices of the people ‘against the riches, luxury, and vices of the Clergy, whom they described as the dis-‘ciples and associates of Satan, as mercenary shepherds, whose object was to shear the ‘flock here, and lead it to perdition hereafter. The people were advised, were even ‘commanded, *not to pay their tithes*, (very good advice) and plans were artfully framed, ‘and obstinately pursued, to obtain the general confiscation of Church property,’ &c. Vol. iv. p. 442. Why do we not imitate these plans?

† See Turner’s History of England. iii. 154.

by law. The Bishop had only to arrest the suspected person, to put searching questions to him as to his faith, and unless satisfactory answers were given, to condemn him to death. The usual method was to require the heretic to recant, but if his conscience declined such an act of treachery to Christ, he was immediately ‘given over to the secular arm’, and consumed in the fire. In the early part of the 16th century, six men and a woman were burnt on one fire at Coventry, for teaching their children the Lord’s Prayer and the ten commandments in English: * and John Brown was burned in Kent, near his own house, after his feet had been broiled on hot coals, by Archbishop Warham and Bishop Fisher, till the flesh was consumed to the bones, ‘for putting a shrewd question to a Priest,’ who pretended to deliver souls from purgatory. A few extracts from the Registers of the Diocese of Lincoln, A.D. 1521, will shew the spirit that animated the Clergy. Robert Bartlet was brought up as a heretic before the Bishop, because a woman had been heard to say of him ‘that she was glad he was converted to grace, ‘and chosen to Almighty God, requiring him never to forsake that which he was called to, for, if he did, there was ‘no sacrifice for sin left for him.’ He also expounded the Scriptures in his house.—Robert Bartlet was found guilty of reading a portion of Scripture to his brother Richard: it was the Epistle of St. James, in English. He had also heard William Tylsworth say that ‘images were but stocks and stones and dead things,’ and yet had neglected to give information of these words to the Bishop.—Elizabeth Deane, Emma Tylsworth, William Grinder and his wife, John Scrivener, Alexander Mastal, William Tylsworth, and Thurstan Littlepage were convicted of reading the Scriptures together, and talking against images.—Agnes Frank was a heretic, in that she had turned away her face from the Cross as it was carried about on Easter-day.—T. Chase because he had read aloud a part of St. Luke in English.—Agnes Chesford for teaching James Mordan some verses of St. Matthew’s Gospel.—Robert Pope, John Morden and his wife, for reciting the ten commandments in English.—John Milsent and his wife, Roger Hardy and his wife, for taking no part in the Church Prayers but ‘sitting mummy.’—Henry Miller ‘was counted a very great heretic and very learned in the Scriptures.’ (This is a hateful heresy indeed!)—Jenkin Butler accused his own brother John of reading the Scriptures in English to him.—Alice Harding was a heretic, because she had said there was ‘no need of confessing to a Priest, it was enough to lift up hands in prayer to God.’—John Meryweather and his wife were accused of lending the Gospels of Matthew and Mark to their neighbours.—John

* See Wickliffe’s Works; p. 211. published by the Tract Society.

Bernard detected his own father, Thomas Bernard, for teaching him not to worship images, but to believe in God only which is in Heaven, and not to tell this to any Priest. Robert Collins was brought up for heresy, because he communed of the first chapter of St. John's Gospel.—Robert Hacker for reading the Scriptures in English up aloud, &c. &c. &c. The persons thus accused of heresy before the Bishops, were given always the alternative of the flames or recantation: thus it is that we read of as many as fifty or sixty persons at a time carrying their faggots, in token of their having escaped the fire by apostacy. The more courageous were unsparingly burnt alive.

Having thus surveyed the ferocity of a Bishop of Lincoln, it is expedient to turn our attention to the Head of the Church, for the Popes were generally men of blood, and delighted in the butchery of the Reformers. Pius V., who was contemporary with Queen Elizabeth, is conspicuous amongst the cruel Pontiffs. From the office of Inquisitor General he was raised to the pontifical throne, and the principal object of his short reign was to extirpate heretics. He burned alive Aonius Pallarius, a learned Italian, for saying that ‘the Inquisition was a dagger that intimidated the enlightened’: and other men of talents and high birth he also cut off for their reforming principles. He entreated the Duke of Savoy to employ his sword against the Reformers, ‘those impious men, rebels to God and their King’, because his states lay the nearest to the contagion of their opinions. He congratulated the terrible Duke of Alva for his bloody zeal against the heretics; and implored the Cardinal of Bourbon to enforce the measures most proper for ‘the destruction of these ‘enemies of the Church.’ He sent his own troops under Sforza into France, ‘to punish, by every infliction of severity, the heretics and their leaders.’ He returned thanks to heaven that the Prince of Condé, ‘the chief of the heretical army,’ had been killed at the battle of Jarnac; using these very words, ‘raising ‘our hands to Heaven, we have been eager in the humility of our ‘heart to thank the Almighty, who, by giving you (Charles IX.) ‘the victory has benignly shed on us such treasures of his mercy.’* He exhorted also Charles IX. to profit by his victory, and ‘utterly to root out the remains of these enemies, ‘for unless ‘they were radically extirpated the evil would re-appear.’ He tells him he can only appease Heaven by the severest punishment of such wretches, and that if he does not completely destroy them he will perish by divine vengeance. To Catherine de Medicis, the King of France’s mother, he insists upon her not sparing, for any reason, these enemies of Heaven—‘they must ‘be massacred—must be exterminated—and for this,’ he says,

* Turner's History of Elizabeth, ii. xxvii.

'he prays every day.' He desires the Cardinal Lorraine to convince the King 'that he cannot satisfy his Redeemer unless he is inexorable against the heretics'!!! Thus did this monster of blood rage against Christ, and for this his sanguinary violence, he has been made a Saint of the Roman Calendar! The 1st of May is the festival kept in honor of his hateful memory, and the prayers appropriated to him in the Roman missal and breviary run thus:—'Priest and Bishop, worker of miracles, O good Shepherd of the People! pray for us to the Lord. O God, who didst vouchsafe to choose blessed Pius V. chief Bishop, to crush the enemies of the Church, and repair divine worship! grant that we may be defended by his patronage, and be so obedient to thy commands, that the snares of all enemies being removed, we may enjoy perpetual peace.' Here we have a full-blown Priest, the glory and joy of all clerical minds, whom William Laud, our Protestant Archbishop of Canterbury, imitated to the best of his abilities, and is, consequently, at this very day, considered as the greatest ornament of the Protestant Bench by all the high church writers of our Establishment. But the Whore of Babylon has not only turned bloody Priests into Saints, she has openly passed a law declaring the murder of heretics no crime. Hear what the canon law says. * 'Those persons are not to be considered guilty of homicide, who, being inflamed with a zeal for their mother the Catholic Church, have killed such as she has excommunicated': and Pope Nicholas II., in his letter to the French army then fighting against the Waldenses, assured them that the kingdom of Heaven would by no means be denied to them that died in such a war. †

IV. Anti-Christ enthroned in England in high pomp and glory now claims our attention.

In this country we behold the State-Church in full magnificence and splendour. Every thing about it shines with wealth; its power is made as strong as acts of Parliament could make it; and it enjoys the full measure of secular dominion that its most worldly Prelates can possibly desire. Its spiritual authority is indeed very small, for, excepting in the few Churches occupied by the evangelical Clergy, all is emptiness, coldness, and apathy. But at present we have to behold the gaudy dress of Aholibah; the place to find the woman is in the sanctuary of worldly power. Approach, all ye that carry the cross of Christ, ye humble and suffering Christians, and behold this deplorable sight.

* Non sunt homicidae qui aduersus excommunicatos zelo Catholicæ Matris Ecclesiæ accensi excommunicatos interficiunt.

Gratian. Causa 23. qu. 5. Cap. Omnium et excommunicatum. Urban ii.

† 'Omnium vestrum nosse charitatem volumus, quisquis in hoc belli certamine fideliter mortuus fuerit regna illi cœlestia minimè negabuntur.'

Court Circular, June, 1831.

' His Majesty held a Chapter of the most noble Order of the Garter, at three o'clock yesterday afternoon, for the purpose of investing Earl Grey with the Blue Riband of the Order as a supernumerary Knight. Lord Waldegrave, as Lord in waiting, having informed the principal King at Arms that the King was ready to hold the Chapter, the following Knights entered the Throne Room in their order: the junior Knights first, dressed in the splendid robes of the Order: the Duke of Richmond; Marquis of Exeter, Duke of Devonshire, Duke of Dorset; Duke of Beaufort, Duke of Rutland, Earl of Westmoreland; Prince Leopold. His Majesty was attended by Lord Foley, as Captain of the Honourable Corps of Gentlemen Pensioners; the Marquis of Clanricarde, as Captain of the Yeoman Guard; Lord Frederick Fitzloarence, as Esquire in waiting and the Master of the Robes. The Officers of the Order present were, THE BISHOP OF WINCHESTER, PRIMATE OF THE ORDER; THE BISHOP OF SALISBURY, CHANCELLOR OF THE ORDER; THE DEAN OF WINDSOR, REGISTRAR. Sir G. Nayler, Garter principal King at Arms, and Sir T. Tyrwhitt, Usher of the Black Rod. The Chapter was opened by reading the statute under which the Order is held. The principal King at Arms returned to an adjoining room, and introduced Earl Grey to his Sovereign, who conferred the honor of Knighthood on his Lordship with the Sword of State. The Earl then retired, when his Lordship was elected a supernumerary Knight of the Order. Two junior Knights present left the chapter room and introduced Earl Grey, the principal King at Arms carrying the Garter, Riband, and Badge, on a crimson velvet cushion. Prince Leopold then presented the Earl to the King, his Lordship kneeling on his right knee, when his Majesty was pleased to place the Garter round his leg. The noble Earl then rose, and the Chancellor pronounced the following admonition:—*To the honour of God omnipotent, and in memorial of the BLESSED MARTYR, SAINT GEORGE, tie about thy leg, for thy renown, this noble garter, wear it as the symbol of the most illustrious Order, never to be forgotten or laid aside, that thereby thou mayest be admonished to be courageous, and having undertaken a just war in which thou shalt be engaged, thou mayest stand firm, valiantly fight, and successfully conquer!!!*— The noble Earl then again knelt on his right knee, when the Sovereign was pleased to place the blue riband on his left shoulder, and after rising, the following admonition was pronounced: *Wear this riband about thy neck, adorned with the image of THE BLESSED MARTYR AND SOLDIER OF CHRIST, SAINT GEORGE, by whose imitation provoked, thou mayest so overpass both prosperous and adverse adventures, that having*

'constantly vanquished thy enemies, both of body and soul, thou mayest not only receive the praise of this transient combat, but be crowned with the palm of eternal victory.'—Each Knight then shook hands with his Lordship, and congratulated him upon his election. The Chapter then broke up.

It was said by Cicero, that he wondered how the Augurs of Rome could ever meet one another without bursting out into laughter, knowing, as they did, the extreme fooleries and impostures of their art; but we may say that we wonder how the Bishops and Deans of the most noble Order of the Garter can ever meet one another without weeping for shame. Truly, this ceremony is,* as far as the Dignitaries of the Church are concerned, a scandal to the Protestant Establishment. How, we may ask, could profaneness and levity be more flagrantly exhibited than by thus coupling that scoundrel, St. George,† with the most sacred name? Turning away, however, with disgust from this profane pomp, let us any day during the London season take up the newspapers, and we shall be sure to find our Church, ‘without spot or wrinkle,’ taking her part in the vanities and corruptions of the fashionable world. For instance; twice this year have the newspapers announced this edifying fact—‘On such a day, His Royal Highness the Duke of Cumberland dined with His Grace the Archbishop of ——— and a select party; after dinner the Archbishop accompanied His Royal Highness to the Ancient Concert Rooms, in Hanover Square.’ For several reasons, not convenient to mention here, His Grace had much better have avoided this honor; and if Archbishops, instead of attending Princes to hear singing men and singing women, would ‘preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine, watch in all things, endure afflictions, do the work of Evangelists, make full proof of their ministry’—the public would never have demanded 30,000 copies of my Letter to His Grace of York.

* To the Laymen concerned in the installation, it is nothing but a piece of folly, a theatrical absurdity, ill adapted to increase the *real* dignity of the nobility in these days. We know how the King has settled the Coronation, by crowning himself; and it is to be presumed that every relic of these Gothic pantomimes will soon be abolished.

† St. George rose from the dregs of the people, by servile arts to the favor of the ministry of the day. They allowed him the contract for bacon for the Roman army, by which he speedily gained an immense fortune, though not without the greatest frauds and peculation. He fled to escape the pursuit of justice, carried off his money in safety, and lay concealed till his crime was forgotten. He then joined the Arian faction of the Church, and, as a large fortune always procures many admirers, he soon became the head of the Arian party in Egypt. He was promoted to the archiepiscopal throne of Alexandria, killed by the mob for his tyranny, and made a saint and martyr by the Arians. The first Crusaders introduced his worship into England, and thus has this heretical swindler been bequeathed to our Protestant Kings and Bishops by the schismatics of the Eastern Church. It is a curious fact that St. George was the great opponent of St. Athanasius; so that whilst our Prelates have restored the divine honors of St. George, they are at the same time vehemently attached to the Athanasian Creed, which he as vehemently hated.

But the spiritual drunkenness of the Priesthood always descends on the people: and the evil principles of the one are not hated by the other. Hence we find a tribe of wicked persons who take great delight in the aristocratical grandeur and worldly trappings of the Prelates and high Dignitaries of our Establishment; they openly praise their nobility and pride, and profess to know no better claim for the lordship over God's heritage than the testimonial of the Herald's College. 'It serves to keep the 'Dissenters at a distance,' say they, 'it lets these fellows know 'that their betters are in the Church, and also keeps the poor 'Clergy in better obedience, who will pay more respect to a noble- 'man than to a plebeian; and it would be a scandal in any ministry 'to give away the archiepiscopal mitres to any but men of high 'rank.' This sort of language I have frequently heard in polite society; it is the common sentiment of London dinner-parties, whenever these subjects are brought forward, and I never heard any one presume to contradict it. Nay, how could any one contradict it? for to do that with effect it would be requisite to begin and preach the Gospel and Christ crucified, at the very sound of which even the very footmen and butlers would turn pale with affright, and the Knights of all the various shades of ribands, together with all the Peeresses in their own right, would immediately be seized with the vapours and order their carriages. But this doctrine, noxious and false as it is, was supposed to be extremely dear to the heart of a Monarch who is the very idol of Church-goers, and who was looked upon as a sort of Saint (better and more orthodox, it is to be presumed, than St. George of Cappadocia,) in a Court where kneeling was mistaken for piety, and religious ceremonies for faith. Many and sharp were the contests that this Monarch had with his Minister in disposing of the Primacy; the King insisting on a Dignitary of high family, and the Minister pressing the claims of his plebeian favorite. But the King was obstinate and ran all risks, even of breaking up the ministry, to preserve the *dignity* of the mitre unpolluted; and having carried his point by storm, he ordered his carriage and immediately drove off to ————— to call on the future Primate. The Dean was at dinner when it was announced that His Majesty was in the next room waiting to see him: the astonished Priest hastened to take his Sovereign's commands, and was saluted as Primate the moment he entered the room. 'Now,' said the King, 'all's safe, they cannot alter it now.* If, in this transaction, there had been no other motive in the Monarch's bosom but a selection between two individuals, his conduct would have been praiseworthy, for the Priest of his choice was infinitely less exceptionable than the Priest of the Minister's choice;

* This anecdote was told me by persons who had the best opportunity of certifying its truth.

but, in fact, he was anxious to place the mitre on Patrician brows, and could not bear the notion of seeing the High Priest chosen out of the dregs of the people.' In this respect he was determined not to sin, like Jeroboam, and knowing nothing of the spirit of Christianity, he repudiated the notion of choosing the base things of the world to confound the mighty; for our State Religion being fitted only for great people, it must of course be moulded according to the fancies of grandees, and the Priesthood must be able to go through all the mummery of aristocratical impertinences, and all the elaborate science of courtly ceremonials. Now this love of a noble Priesthood is a genuine mark of Anti-Christ; there cannot be a surer mark of the influence of the great Whore blinding the eyes of men, and to show how exactly we keep pace with the worst times of the dark ages, it need only be mentioned that the Council of Claremont decreed that no one should be consecrated Bishop who was not sprung from a noble family (*illustri genere ortus*). To confute this vile heresy from the Gospel would be superfluous, no one pretending to the character of a true Christian can dare to uphold any thing so monstrous, and yet bad as it is, it is currently received as a sound rule of ecclesiastical government, by persons whose station and influence too frequently enable them to put it in practise. The words of St. Augustine, however, may here be properly applied :
 ' Our Lord therefore despising the friendship of the rich for our salvation, would not choose Senators, but Fishermen : for he knew that if he had chosen the Senator, the Senator would have said I am chosen on account of my dignity : if he had chosen the General, the General would have said, I am selected for my authority : if he had chosen the Orator, the Orator would say, I am selected for my eloquence. Therefore our Lord said, give me first that Fisherman ! come, thou poor man, come and follow me : thou hast nothing, thou knowest nothing, follow me—there is nothing to fear in you, and much in you that will be avoided.'*

Widely different, however, is the feeling of our pure Church ; she goes exactly contrary to the rule of Christ as seen in the Gospel, and as urged by Father Augustine, and frequently chooses her Apostles *on account of their dignity*: this is the very reason why she turns her longing eyes on *her* Apostles, she inspects their pedigrees, sees that they are sons or brothers, of Dukes, Earls, or Barons, and beholding the lion rampant of the house of Percy, or the two chevrons azure of the Bagots, she says to her noble Priests, ' follow me.' The noble Priests are not slow to obey the call, and they follow their dear mother most lovingly, in purple coaches, with violet-coated footmen, to do homage at Court, and vote obediently amidst the coronets of the House of

* *De verbo Domini. Sermo. lix.*

Lords. But hear what good Bishop Latimer has said of these Apostles : ‘ Jesus answered, verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled : so that I think many now a days profess the Gospel, for the *living sake*, not for the love they bear to God’s word. But they that will be true ploughmen, must work faithfully for God’s sake, and for the edifying of the brethren : and as diligently as the husbandman plougheth for the sustentation of the body, so diligently must the Prelates and Ministers labour for the soul, both the ploughs must be still doing as most necessary for man : but now, for the fault of unpreaching Prelates, methinks I can find an excuse for them, they are so troubled with lordly living ; they are so placed in palaces, couched in Courts, ruffling in their rents, dancing in their dominions, burthened with ambassages, pampering of their paunches, like a monk that maketh a jubilee, munching in their mangers, and moiling in their gay manors and mansions, and so troubled with loitering in their lordships, that they cannot attend it.— They are otherwise occupied, some in the King’s matters, some of the Privy Council, some are Lords of Parliament, &c.—But Paul was no sitting Bishop, but a walking and preaching Bishop, but when he went from his people he left there behind him the plough going still.’—(Sermon on the Plough.)—And thus the Prelates take their pleasures; they are Lords and no labourers, but the Devil is diligent at *his* plough ; he is no lordly loiterer from *his* cure, but a busy ploughman, so that among all the Prelates, and among all the pack of them that have cure, the Devil shall go for my money, (i. e. I prefer him to them all as a working Bishop,) for he still applieth *his* business. Therefore ye unpreaching Prelates, learn of the Devil, to be diligent in doing of your office, yea learn of the Devil ; if ye will not learn of God, nor good men, then for shame learn of the Devil.’—(ibid.) Many such passages occur in Latimer’s sermons, though none perhaps is stronger than his famous sentence on the worldly Bishops. ‘ There is a gap in Hell as wide as from Dover to Calais all filled with unpreaching Prelates ;’ for he was one of the very few honest Prelates ever seen in our Protestant Establishment who dared to raise up the voice against the vices and corruption of the Clergy. There are many pious Priests now living who know all these things, and lament them exceedingly in private ; but there are not above three or four to be found in all the kingdom who have had the courage openly to demand a separation of the Church from Anti-Christ, so that we are indeed in a most wretched condition for want of courageous ministers of the Gospel. If the Lord wished to raise up a Jeremiah in the land, whom should he send ? ‘ But Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel—therefore behold

'the days come, saith the Lord, that I will send unto him wasters that shall cause him to wander, and shall empty his vessels and break his bottles.' (Jer. xlvi. 12.)

But, still, must we behold more of the abominations of Babylon? Hear, now, what the book of Revelations says of her fall. 'The Kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying alas, alas, the great city Babylon! and the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more; the merchandise of gold and silver and slaves and souls of men.' (xviii.) The beginning and ending of the large catalogue of Babylon's merchandise is here given as exactly describing the items of the Whore's market in England: but that we may more thoroughly comprehend her cursed traffic in the souls of men, I here re-publish the following scale of charges put forth by an agent who keeps an office for the transaction of clerical business.

MR. —— submits to the notice of the Clergy, a Scale of Charges for business intrusted to his care; he also takes this opportunity to express his acknowledgments for the very extensive patronage he has had during the last ten years, and to assure the Clergy that every Commission confided to his care will continue to be executed with fidelity and promptitude.

TERMS.

INTRODUCTORY FEE, ONE GUINEA,

To be considered as part payment of the first Commission exceeding that amount.

For the Sale of an Advowson ..	..	If the Purchase money does not exceed £4000, 2½ per cent.
For the Purchase of an Advowson..	..	£4000, 2½ per cent.
For the Sale of the next Presentation to a Living ..	..	If the Purchase money is above £4000, and under £700, 2½ per cent.
For the Purchase of the next Presentation to a Living ..	..	If the Purchase money is above £7000, and under £10,000, 2 per cent.
For the Sale of a Chapel ..	..	If the Purchase money is above £10,000, 1½ per cent.
For the Purchase of a Chapel ..	..	1½ per cent.
For Procuring a Foreign Chaplaincy ..	..
For Procuring a Lectureship ..	..
For Procuring for a Client in Orders, a Curacy ..	..	5 Per cent. on the amount of One Year's Emoluments.
For Procuring an Exchange of a Living or a Curacy ..	..

Every description of Clerical Business transacted; Livings valued, &c. &c.

FOR EVERY LETTER WRITTEN, 3s. 6d.

Mr. —— begs very respectfully to inform Clergymen who may, on account of absence or indisposition, desire to have their professional duty performed for them, that he has always the names of several highly respectable Clergymen on his books, ready to take occasional duty; and that, at two or three days' notice, he can undertake to provide for any duty that may be required, either in or out of Town.

Mr. —— is also happy to add, that from his extensive connexion with the Clergy, he has not unfrequently (on being satisfied that the applicants are truly respectable, and likely to pass an examination) been enabled to obtain for a client a title for Holy Orders, with a Curacy, where required. Fees in this case regulated according to circumstances.

Mr. —— has generally on his books, an extensive list of *Livings* for Sale, Curacies vacant, and also *Livings*, *Chaplaincies*, and *Curacies* for exchange.

An Inspection of the Letters of Orders, and testimonials of Clergymen, is always requested, previously to recommendation to any Curacy or Duty.

Mr. —— begs to state that all instructions received and information given by him, relating to clerical affairs, are to be considered as *strictly confidential*.

Mr. —— has respectfully to request that, after the first communication of particulars, all letters which he may be required to write may be considered as subject to the above charge, excepting when a sale of Property is ultimately effected, in which case, the charge for correspondence is included in the commission, and to give time for negotiation, no application is made during the first six months for any letters written.

Mr. —— begs further to state, that after the payment of his introductory fee, the party having done so, will be entitled to **CONFIDENTIAL** Information for twelve months, respecting all or any of the *Livings*, *Curacies*, &c. on his books, for disposal or otherwise. The letters only containing the lending particulars being charged on the terms stated above. But in all cases where a purchase or exchange is effected, the commission only, as per above scale, is charged, and from such amount the Introductory Fee is deducted.

When Mr. —— is requested to leave Town for the purpose of valuing, or to inspect any Church Property, for sale or otherwise, a written agreement is always entered into respecting the charges for so doing, and generally those costs are included in his commission.

To persons connected with the Clerical or Scholastic profession, who may have occasion to advertise, but are averse to the personal publicity which it involves, as well as the inconvenience of answering applications, Mr. —— offers his services on the following terms: *viz.*—

For preparing an advertisement, causing the same to be inserted in a London or Country Newspaper, and receiving the personal or written answers at his Offices, 5*s.* for each advertisement, in addition to the Newspaper charge.

PUPILS.

For procuring a Private Pupil; if by an advertisement referring to Mr. —— for particulars, 5 per cent. on the amount of the terms for One Year.

If without any advertisement, and through Mr. —— own interest, 10 per cent. on the amount of the terms for One Year.

Accounts invariably to be considered as due, and to be paid, on delivery.

ALL LETTERS MUST BE FREE OF POSTAGE.

Mr. —— begs to state, that for the first eight or nine years of the period during which he has had the honor of being concerned for the Clergy, no Introductory Fee was ever charged, but in consequence of the great number of Clergymen for whom he has been engaged, (upwards of 5000) a large portion of his time has been occupied, and he has been put to much trouble and expense, from motives of *mere curiosity*; therefore, in justice to himself, he has been compelled to adopt such a course, and he trusts, when Gentlemen perceive it is not either intended, or wished to make a charge, without affording an opportunity of receiving an equivalent for the said Fee, that his plan of conducting Clerical business will meet with **GENERAL**, as it has already met with *very extensive*, approbation; for it is an admitted fact, with those who are conversant in such matters, that they ought not to be conducted as *common* business usually is, and also that no arrangement relating to Church Property can be satisfactorily entered into unless the parties concerned have confidence in each other.

Who, after reading this foul document, is not constrained to say that the Church of England is indeed the true Anti-Christ? Can any monstrous insult upon the Christian Religion be possibly more monstrous than that the sale of livings, the purchasing of chapels, and the cure of souls, should be regularly published as commodities to be bought and sold, as we would buy sheep and geese at a market? Is not the House of the Lord a den of thieves indeed in this land, and ought not these iniquitous hucksters to be driven out of the temple, not with a scourge of cords only,

but a scourge of scorpions? In vain is it, after knowing these things, to talk of our venerable Prelates, our pious Dignitaries, and our respectable Clergy; they are neither venerable, pious, nor respectable; they know these things, nay, they not only know them, but they partake in them; but instead of thundering against them from the pulpit, instead of urging their abolition in the House of Lords, those dumb dogs lie down to slumber whilst wolves invade the sheep-folds of Christ. The sale of the cure of souls is as notorious as the rising of the sun; every day this traffic of Hell is going on, and there is not an avaricious Prelate or Priest in the land who would hesitate for a moment to purchase a living, if the items were advantageous. The cure of souls, the solemnity of the office, the awful responsibility, the call of the Holy Ghost, the sanctification by the Spirit of Christ, and the faithful ministry of the Gospel, are never for a moment considered: tithes, and glebe, and the state of the parsonage-house, are the main objects. ‘I have a son,’ says the Priest to himself, ‘he is one year old; ‘he shall go into the Church—the present incumbent of the ‘parish is seventy-six years old, and very gouty, he must soon ‘go to his place—the terms are advantageous—it will be a good ‘bargain—I will write to my man of business to-morrow, to make ‘the purchase.’ Now this is a common every day occurrence; nobody can deny it—the cure of souls is a marketable commodity in the land, but to all concerned in this merchandise of the great Whore, we say, in the words of Peter, ‘thy money perish ‘with thee, because thou hast thought that the gift of God may ‘be purchased with money.’

V. The Church of England is the same woman that slew the Prophets.

If any thing were wanting to prove the total depravity of the human heart, it would be the aspect of the Church of England in its *infant* state. When we consider that the Protestant Clergy, in the reign of Queen Elizabeth, had but just escaped from the dungeon, or dread of the faggot, when we remember that the very day before the Queen came to the throne they were in hourly jeopardy of being burnt alive—yet behold them, the moment they were liberated from this terror, themselves turning tormentors and persecutors. ‘Surely,’ we exclaim, ‘there is ‘no creature so cruel and depraved as man.’ Archbishop Parker, the second Protestant Primate of our Church (Cranmer, the first, had been burnt alive,) began his reign with a furious persecution against the Non-conformists, a congregation of most pious and grave Divines, who, from scruples about wearing the pontifical dresses, were constrained to separate from the Church of England, though they differed not the least in doctrine. These poor men were most roughly handled, they were thrown into gaol by the

Archbishop throughout all his diocese, whilst the other Prelates of the courtly party followed his example. The gaols were soon filled with them, and that at a time too when sound policy required a most cordial union in all the Protestant party. But a Priest is the last person to care for the safety of the State when his authority is resisted; and no representations of the ill effect of this persecution, even from the Privy Council, weighed at all with the Archbishop, who, having the Queen's private support, laughed at every combination to prevent his tyrannical measures. The whole of this Prelate's reign is nothing but a record of severity against the Puritans, whom at last he tormented into a powerful and formidable sect, able to destroy both Church and State. But it may be observed of all Christian Priests since the Reformation, that however terrible they may be as rulers, they are wonderfully short-sighted and ignorant of the operations of the human mind; their only notion of government is *severity and violence*, and to this day they believe that they never should have failed in any of their plans, if they had carried tyranny far enough. Archbishop Laud could not perceive the approaching ruin of the monarchy, caused entirely by his foolish bigotry—the Priests of James II. could not understand the dangerous predicament in which they placed their master, till King William landed—and the Clergy of Charles X. of France, were this day twelvemonth convinced that by help of the bayonet they should be able to enslave the French people, and rule in that great kingdom without opposition. Having tried the experiment they totally failed, and we are now assured by the *Quarterly Review*, by all the high church party in England, and all the Tories, that the experiment failed for want of more soldiers, and a more cruel General to command them! Long may such blindness last! the day may be coming when a similar party in England may have the opportunity of trying a similar experiment.

Parker was succeeded in the Primacy by Archbishop Grindal, a man of very different character from his predecessor: he was a learned and venerable Prelate, of studious habits, great piety, and gentle disposition; though at the same time he had courage enough in the cause of the Gospel, which above all things he wished to spread in the kingdom, by encouraging pious preachers in all parts of his diocese. He had a great aversion to persecution, and never would exercise any severity against the Non-conformists, unless he was goaded on to it by the Queen or Archbishop Parker, who kept a sharp look-out on his proceedings, knowing how he hated the odious work. When he was translated to the see of Canterbury, he put in practice measures which were sure to bring on him the wrath of the priestly faction, for the high church party cannot bear to see the smallest deviation from the printed forms and ceremonies of their Prayer Books.

and Canons, so that whoever offends in this point is sure to be considered a heretic and an offender against God and man. The good Archbishop perceiving the ignorance of the Clergy, and the great need there was of more frequent preaching, for the instruction of the people in the grounds and truth of religion, encouraged a practice that was very popular in many places, and had been tolerated by many Bishops in their dioceses. The custom was, that the ministers of a certain district, as had been previously agreed on, met together at a set time in some Church of a large parish, and there each in order explained, according to their ability, some particular portion of Scripture allotted to them beforehand; and after all had done, a Moderator, being a Clergyman, considered of the greatest weight amongst them, made observations upon what the rest had said, and determined the true sense of any difficult text. These meetings began and ended with prayer, and were of course in every respect calculated to be highly interesting and instructive; consequently they were attended by vast multitudes of people eager to hear the word of God expounded to the comfort of their souls.* These meetings were called prophecylings, and as they became wonderfully popular wherever they were adopted, they greatly alarmed all the old formalists and high church drones, who are shocked beyond measure whenever the old routine of mechanical devotion is deserted for any thing spiritual and instructive. Such persons can doat on the frivolous and tedious superstitions of the Cathedral service, but turn away with horror from a prayer meeting or expounding of Scripture. The Queen, who was completely in the interests of the high church party, listened to their representations, and sharply rebuked the Archbishop for allowing these prophecylings in his diocese. She also sent her commands to stop their proceeding any further, and also desired that there might be less preaching in the Churches, it being her policy to confine the people more to the ceremonies of religion. Grindal answered her Majesty in an admirable letter, in which he displayed not only great learning of ecclesiastical matters, but extraordinary boldness of rebuke in addressing so redoubtable and imperious a Sovereign. He plainly intimated† that he would not obey her commands, because he knew that the expounding of Scripture, and the frequent preaching of godly ministers, were the best means for teaching the Gospel to the people, who stood in need of every sort of religious instruction. For this pertinacity he was suspended from the functions of his see; his authority was put in commission, and he continued in a state of sequestration till the day of his death. His successor, Archbishop Whitgift,

* See Strype's Life of Grindall, page 219.

† See this letter in Strype's Documents, Book ii. No. 9.

was a very fire-brand of persecution, and to shew the tender mercies of his future reign, he published an edict the first week that he came into office, ordering ‘that all preaching, catechising, ‘and praying in any private family, where any are present besides ‘the family, be utterly extinguished.’ This is genuine Anti-Christ; the hatred of private devotion began with Constantine, and continues in full vigor in the minds of all Priests of all Established Churches down to this day: they will have no praying and preaching done out of their own work-shop; they must bedaub every thing with their approbation. In his primary visitation, Whitgift suspended two hundred and thirty-three Clergymen, for not subscribing to some articles of his own invention; and extraordinary misery did he cause in the minds of many other worthy ministers, who, in order to preserve their starving families, complied with his measures against their conscience. The ill effects of these rigorous persecutions soon became visible to the whole nation, and the extreme scandal of seeing an infant Church launch out into such hateful measures of oppression and cruelty, aroused the attention of the Queen’s Council, who seem heartily, though ineffectually, to have condemned the tyranny of the Bishops. In a letter which was written by the Lords of the Council, to the Archbishop of Canterbury and the Bishop of London, they say ‘that they had heard of sundry complaints out of divers ‘counties, of proceedings against a great number of ecclesiastical persons, some deprived and some suspended by their ‘Lordships’ Officers and Chancellors; that of late they had ‘heard of great numbers of zealous and learned preachers suspended from their cures in the county of Essex, and that there ‘was no preaching, prayers, or sacraments in most of the vacant ‘places; that in some few of them, persons neither of learning, ‘nor good name are appointed, and that in other places of the ‘country, great numbers of the Parsons that occupy cures, are ‘notoriously unfit, most for lack of learning, many chargeable ‘with great and enormous faults, as drunkenness, filthiness of life, ‘gaming at cards, haunting of ale-houses; against whom they ‘(the Council) could hear of no proceedings from the Bishops, ‘but that they were quietly suffered.’ This is a faithful picture of many a diocese in these days, the profligate, fox-hunting, card-playing, dissipated Parsons are considered orthodox and innocent, whilst the laborious and religious Curates are often hunted out of the diocese as Calvinists, or silenced as schismatics.

But the fury of the Clergy went on increasing; they could not be satisfied with the solitary confinement of their prisoners in dungeons without fire or lights, where very many pious Ministers perished from cold and starvation, they must imbrue their hands

in the blood of their Protestant Brethren, as we shall presently see. It appears that sixteen persons* perished in Newgate within five years, from the severity of their sufferings; and it should be remembered that every one of these persons had been sent to gaol by the Bishops for refusing to wear the pontifical dresses, or declining to come to Church. Their imprisonment was intended to last for life, and in no instance was mercy shown to these unhappy dissenters. Nothing short of blood, however, would satiate the Prelates: two Ministers of the *Brownist persuasion*, (which we now call the Independent Connexion) were condemned and put to death for writing against the Prayer Book. The names of these martyrs were Elias Thacker and John Copping. It was acknowledged on all hands that they were sound in all the doctrinal articles of the Church of England, and were also men of exemplary piety. A Mr. Wilsford was condemned to death with them, but he was pardoned on recanting.† Mr. Udal, another eminent Non-conformist Minister, was tried and condemned to death for writing against the Clergy: he died in prison before the sentence was carried into execution. Before his trial came on he was sent to the Gate-House Prison by the Bishop of London, where he was kept close prisoner without pen, ink, or paper, for half a year; no one was allowed to speak to him all that time, except the prisoners in gaol. He was tried for publishing a certain book in which was the following sentence:—‘Who can, without blushing, deny ‘you (the Bishops) to be the cause of all ungodliness? forasmuch ‘as your government gives liberty for a man to be any thing but ‘a sound Christian: it is more free in these days to be a Papist, ‘or a wicked man, than what we should be; I could live twenty ‘years as such in England, and it may be in a Bishop’s house, ‘and not molested: so true it is that you care for nothing but the ‘maintenance of your dignities, be it to the damnation of your ‘souls and infinite millions more.’ These were the words selected in his indictment. He was condemned to be executed as a felon. Mr. Barrowe, a gentleman of Gray’s Inn, and the Rev. Messrs. Greenwood and Penry, were also hanged for writing against the Church of England, or for refusing to acknowledge the Prayer Book. With Barrowe and Greenwood, Saxio Bellot, gentleman, Daniel Pludley, girdler, and Robert Bowle, fishmonger, were brought up to trial; all were found guilty and condemned to death, but Barrowe and Greenwood, being Clergymen, were selected for

* Among those who perished in prison was Mr. Roger Rippon, who dying in Newgate, his fellow-prisoners put this inscription on his coffin: ‘This is the corpse of Roger Rippon, a servant of Christ, and her Majesty’s faithful subject; who is the last of sixteen or seventeen which that great enemy of God, the Archbishop of Canterbury, with his High Commissioners, have murdered in Newgate within these five years, manifestly for the testimony of Jesus. His soul is now with the Lord, and his blood cries for vengeance, &c. &c.’

† See Lingard’s History of England, viii. 163.

vengeance. They were hanged at Tyburn. The Rev. Mr. Penry, a Welsh Clergyman, was a victim well pleasing to the Bishops; he had sorely vexed the Prelates with sharp writings for some time, but had retired to Scotland, and so escaped the search of the Archbishop's spies; till venturing to London, he was seized, brought to trial, and executed without delay. He was hanged the fourth day after sentence was passed.

Thus did these barbarous Priests persecute the children of God, and kick against the pricks, in their vain endeavours to destroy Christ out of the land, and set up Anti-Christ instead. They had their full swing of power uncontrolled; they had all the force of the secular arm on their side, with wealth and dignities to their heart's content; they had liberty to imprison, levy fines, banish, or put to death, without any control. The gaols were filled with victims of their cruelty; multitudes of pious families were constrained to quit the kingdom and settle in foreign countries; and still greater multitudes that remained, were reduced to beggary and starvation by the relentless persecutions of the Established Church. But all this power, and wealth, and violence did them no good; God was not on their side, and in spite of the unbridled fury of the Priests, Dissent went on increasing, so that at the beginning of the next reign there were fifteen hundred * Dissenting Ministers preaching to large congregations and zealous followers, whilst the Established Church was sinking daily in the opinion of the nation, becoming more corrupt, more cruel, more irreligious, more violently opposed to the Gospel, and more thoroughly hated and despised by all good men. This, however, is a just judgment on all wicked and ignorant Clergymen; a judgment which they never can avert, that however great and powerful they may be in the opinion of the world, they must be doomed to preach to empty Churches when they do not preach the Gospel; for the Gospel of Christ crucified, faithfully taught as the sole remedy for wounded consciences, is so exactly the medicine suited for corrupt human nature, that in spite of every external advantage on the other side, the people *will* flock in multitudes to find peace for their souls where peace may be found; whilst the dull, sapless, irreligious prosings of the high church party, whose sermons have not half the life and morality of the writings of Seneca and Epictetus, are doomed to be delivered to their congregations of ceremonious formalists.

In tracing the bloody footsteps of the Church of England, I shall pause but a short time on the reigns of James I. and his son Charles I.; though in fact the tyranny and insolence of the

* Neale's Puritans, i. 463,

Clergy went on gradually increasing towards the extreme point of absolute despotism, till the long Parliament obeyed the universal wish of the nation, by rooting out the intolerable nuisance from the land.

In the reign of Charles I. flourished, till he was beheaded, that pattern of all English Priests, according to the universal opinion of the modern high church party, Archbishop Laud. It is astonishing that our Clergy should have singled out this wicked Prelate * for their idol; nevertheless owing to his violence, tyranny, love of pompous rituals, manifest tendency to idolatry, excessive attachment to secular dominion, determination to give the principal offices of state to Parsons, and bitter hatred of Dissenters, he is now considered as the great luminary and glorious martyr of the English hierarchy. Archbishop Laud

* No slight cause of their attachment to him, is his vigorous introduction of the Armenian doctrines into the Church of England, for till his time the Calvinistic view of Christianity, as established by our first Reformers, had prevailed without dispute. Since the days of Laud the high church party have been gradually approaching to the dogmas of Arminius, which they have latterly fully embraced. There is, in fact, a tendency to 'liberal' or popular sentiments in the old Calvinistic divines, little suited to the atmosphere of our courtly religion of the State; the divines of the school of Arminius are remarkable for their political servility, a fact which it is impossible to deny, whilst the Calvinistic teachers have never lost the healthful freedom of the Reformation. The cause of this metaphysical phenomenon is not obvious, its existence, however, cannot be denied; for though exceptions may be found in both parties, yet generally speaking, Calvinists are *liberals*, and Arminians *serviles*. John Wesley, a bright and shining light of the Gospel, and a messenger of God to this benighted country, was, however, in politics, deplorably of the Laudean school, and his congregations have generally followed in the same path. The congregations of the Independents are remarkable for their patriotism. Archbishop Laud hated the Reformation both in its politics and religion. By his own authority he undertook to alter the collect for the Royal Family, in the prayer book, expunging these words:—'O God, who art the Father of the elect, and of their seed, &c.' The glaring Calvinism of this prayer he could not tolerate. How high was the strain of Calvinism in the reign of Queen Elizabeth, when the Church of England was in its infancy, may be seen in the famous Lambeth Articles, which were prepared by the authority of Archbishop Whitgift, Dr. Flecher, Bishop of London, Dr. R. Vaughan, Bishop of Bristol, Dr. Trindal, Dean of Ely, Dr. Whitacre, Regius Professor of Divinity, and several of the leading divines of the University of Cambridge. The Archbishop of York approved and signed them; and the Vice-Chancellor, and Heads of Houses, thanked the Primate for having perfected them.

LAMBETH ARTICLES.

'1. God from eternity hath predestined certain men unto life; certain men he has reprobated. 2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the person predestinated; but only the good-will and pleasure of God. 3. There is predetermined a certain number of the predestinate, which can neither be augmented nor diminished. 4. Those who are not predestinate to salvation, shall be necessarily damned for their sins. 5. A true, living, and justifying faith, and the Spirit of God justifying, is not extinguished, falleth not away, it vanisheth not away in the elect either totally or finally. 6. A man truly faithful; that is, such an one who is endued with a justifying faith; is certain with the full assurance of faith, of the remission of his sins, and of his everlasting salvation by Christ. 7. Saving grace is not given, is not granted, is not communicated to all men, by which they may be saved if they will. 8. No man can come unto Christ, unless it be given unto him, and unless the Father shall draw him, and all men are not drawn by the Father that they may come to the Son. 9. It is not in the will or power of every one to be saved.' It would be a curious thing to place these old divines of our Church opposite to the modern fashionable Bishops, and hear them settle the *orthodoxy* of these grave subjects.

may be looked on as the Thomas à Becket of our Establishment, the Primate who lost his life in endeavouring to increase the powers of the Clergy to the maximum of their wishes. To go through a record of his freaks of arbitrary power would far exceed the limits of this discourse, they are to be seen in all the historians of the reign of Charles I. who are constrained to admit that this Church fever of the Primate and King caused the ruin both of crown and mitre. The folly of Laud was quite a match for his cruelty, for besides the fines and imprisonments, suspensions and excommunications, the cutting off ears, the slitting of noses,* branding with hot irons on the forehead, and all the other means resorted to for reducing the Puritans to silence, he had a most childish rage for furnishing churches with all the trappings of heathen ornaments, which he carried to an extreme that can only be believed by those who are raging with the same fever now; for the disease of religious upholstery has lately broken out with redoubled violence amongst our Clergy. The Church of England fell with this fanatical Prelate; was abolished by act of Parliament; and was not restored till the death of Oliver Cromwell brought back Charles II. to reign in the kingdom of his ancestors. But the days of its humiliation had taught it no meekness, it came into power again with its tusks whetted for vengeance, and the Clergy were determined to show the nation that an established Priesthood must of necessity be tyrannical, avaricious, and cruel. The profligacy of the Court of Charles II. is well known, and the Clergy partook in the corrupt example set them by their abandoned Monarch. The nation seemed stupified with the change from a republic to a monarchy, and all excesses from Church or King were tolerated with wonderful apathy. It is said that the Bishops and Chapters of Cathedrals raised† a million and a half by fines in the renewal of their leases, a prodigious sum for those days, though not at all to be equalled to the enormous

* Prynne, Bastwick, and Burton, for writing against the Church of England, were condemned in the Star Chamber, contrary to law, to stand two hours in the pillory, to suffer the loss of both their ears, to pay each of them a fine of £5000. and to be imprisoned for life. Their departure from London, and the whole progress of their journey to their several gaols, bore the appearance of a triumphal procession, so deeply did the people pity their misfortunes. The Archbishop punished all he could lay his hands on for shewing the prisoners hospitality, some he fined to the amount of £500, £300. or £250. others he excommunicated, and compelled them to beg pardon publicly in the Cathedrals. Dr. Alexander Leighton, father of the celebrated Archbishop Leighton, for writing against the Church of England, was fined £10,000.; degraded from his ministry, put in the pillory at Westminster, whipped publicly, suffered the loss of one ear, had one side of his nose slit, and was branded on his cheeks with a hot iron, with the letters SS, for sower of sedition: he was then carried back to prison, and after a few days again put in the pillory, again whipped, lost his other ear, had the other side of his nose slit, and was condemned to be imprisoned for life! Bishop Laud pulled off his cap in the Star Chamber, and gave God thanks whilst this merciless sentence was read. The unhappy man, after a ten years imprisonment, was released by the Long Parliament.

† See Secret History of Charles II. vol. i. p. 350—4. Burnet's History of his own Times, l. 271. Neale's Puritans, ii. 270.

wealth collected in this way by the Prelates of the last forty years. Bishop Burnet has well described the effects of these riches : ‘ What the Bishops did with their great fines was a pattern to all the lower Dignitaries, who generally took more care of themselves than the Church ; the men of service to the Court were loaded with many livings and many dignities. With this accession of wealth, there broke in upon the Church a great deal of luxury and high living, on pretence of hospitality, and with this overset of wealth and pomp that came upon men in the decline of their age, they who were now growing into old age, became lazy and negligent in all the true concerns of the Church.’ The high church party carried through Parliament the famous act of Uniformity, the Conventicle act, and the act against Dissenters inhabiting corporate towns. The Conventicle act ordered that if any person above the age of sixteen attended any meeting under colour or pretence of religion, excepting where the Liturgy and practise of the Church of England was canonically performed according to law, such person should for the first offence suffer three months imprisonment, for the second six months, for the third be banished the kingdom for seven years. All Justices of Peace were empowered to dissolve, dissipate, and break up all Dissenters’ Meetings, and to take into custody all persons present. And now began such a scene of havoc and misery as no one but a high church Clergyman could look on without feelings of pity and dismay. The act of Uniformists drove two thousand Clergymen out of the Church in one day, and their places were for the most part supplied with profligate, drunken, and ignorant Parsons. The ejected Ministers were men famous for their piety and learning, amongst whom are the celebrated names of Baxter and Calamy ; and if ever a scandalous, cruel, unjustifiable, and tyrannical page is to be found in our history, it is surely in recording the ejection of these worthy conscientious Divines. But the Clergy pressed the execution of their favorite acts of Parliament with true sacerdotal rigor, the gaols all over the kingdom were speedily filled with Dissenters, and a cry of misery was heard through the land. The Quakers’ Meetings were broken up by the Soldiers, and the members of that unoffending sect were dragged to Newgate, till Newgate could hold no more of them. Six hundred of them were imprisoned in one year, many died in gaol, and many were banished to the plantations. At all hours of day and night, the houses of Dissenters were subject to domiciliary visits from the Magistrates, and every sort of annoyance and vexation was studied with barbarous ingenuity. Every person found at a prayer meeting was fined £5. the Minister £20. and the owner of the house £20. :—if the money was not paid forthwith all the goods of the offenders were seized, their shops rifled, or their cattle driven off and sold at a great loss, to raise the fines. At every quarter sessions multitudes were fined for not

coming to Church, and others excommunicated, with the additional burthen of all the fines attending excommunication. All these evils were heightened by swarms of informers, spies, and false brethren, sent amongst the Dissenters by the Bishops; and with such severity was this persecution carried on, that the religious meetings of the dissenting body were effectually prevented in congregations, though in the secret union of small numbers in families, they were more zealous than ever. The Conventicle act was, however, afterwards amended and made more severe; for a clause was added, raising a fine on any Magistrate that refused or neglected to put the act into execution; and another clause contained the following words: ‘And be it further enacted, ‘that all clauses in this act shall be construed most largely and ‘beneficially for the suppression of conventicles, and for the ‘encouragement of all persons to be employed in the execution ‘thereof. No warrant or mittimus shall be made void or re-‘versed for want of form, and if a person fly from one county or ‘corporation to another, his goods and chattels shall be seizable ‘wherever they are found.’

Archbishop Sheldon, Ward, Bishop of Salisbury, and Bishop Gunning, were conspicuous in the persecutions of this reign; and a letter from the Archbishop to all the Bishops in his diocese, will be the most authentic document of the spirit that animated the Clergy. He directs the Bishop ‘to take notice of all Non-conformists, frequenters and abettors of conventicles, especially the Preachers and Teachers, in their ever keeping a more watchful eye over the great towns and cities, from whence the mischief is for the most part derived to the lesser villages and hamlets; and wheresoever they find such wilful offenders, that then, with a hearty affection to the worship of God, the honor of the King and the laws, they do address themselves to the civil magistrate, to prevent and suppress the same according to the late act.—And now, my Lord Bishop, what the success will be, we must leave to Almighty God; and my Lord, I have this confidence, under God, that if we do our parts now at first seriously, by God’s help, and the assistance of the civil power, we shall in a few months see so great an alteration in the distractions of these times, as that seduced persons returning from their seditious and self-seeking teachers to the unity of the Church, and uniformity of God’s worship, *it will be to the glory of God,* the welfare of the Church, the praise of his Majesty and his government, and the happiness of the whole kingdom.*

Having thus contemplated the Church of England in her infancy; her rise; the zenith of her glory; her first fall, and her revival; we will now conclude the subject by considering her ultimate decline and fall.

* Compare this with the sentiments of Pope Pius V. page 35.

VI. It would be a matter of mere curiosity to determine by what means the Church of England, as an Establishment, is to be abolished; for when the voice of the nation is clearly against its continuing in its present state, then of necessity must its present state be changed. The Catholic Relief Bill was apparently a hopeless demand of justice seven years before the Bill was passed, and yet to the astonishment of all men the Bill did pass, with obstacles much more difficult to surmount than any we have to combat with in making all Christian sects in this country perfectly equal: for never should it be forgotten, that the whole demand resolves itself into this—‘to make all Christian sects in the country perfectly equal, no one sect having any privilege or emolument more than is enjoyed by every other sect.’ The very maximum of Church Reform is this simple demand of undeniable justice, and beyond this point no Reformer could wish to go. Let it, however, be remembered, that no one who understands the spirit of the Christian Religion, can wish to see the Ministers of the faith paid out of the Budget, for though this plan is favoured on the Continent, and is much applauded by those spurious Patriots who look upon Religion as a state machine to keep the people in order, yet it never can be admitted for a moment in the mind of a Christian but as a method of compounding with Anti-Christ. It should be a standing law of all nations, that no tithes should be claimed by Priests, no Church-property allowed them, and no stipend paid them from the treasury. We have heard of the Magna Charta, but this should be the Charta Maxima of the land; and never will there be universal peace on the earth till this is acknowledged as universal law. The previous divisions of this discourse have pointed out the true Anti-Christ in a manner not easily to be confuted; and have proved that a union of the Church with the State is Anti-Christ, and that the prostitute of Babylon is a nominal Christian Church which has gone a whoring after the rudiments of the world, deserted Christ, and wholly given itself up to spiritual fornication. Such a Church is the Church of England, which, considering the purity of her doctrine, as seen in her Homilies and Articles, is worse, much worse than any other corrupt Christian Church that we know of; just as a young lady of noble family and pious parents, openly dissolute in her life, would be looked on as more guilty than a profligate woman of the lower order. The agitation of the Catholic Question, two years ago, produced many a pamphlet from many a Priest of the English Church, to prove that the Church of Rome was the Babylonian woman; to which the Catholic controversialist might well have replied, in the words of Scripture, ‘why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye: thou hypocrite! first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote’

of thy brother's eye.' The beam must surely be cast out of the eyes of those who read this discourse, for if tyranny, cruelty, violence, arbitrary and illegal power, bitter persecution, and inordinate wealth are the marks of an apostate Church, then surely are those marks glaringly conspicuous in the Church of England. Neither are we to deceive ourselves by hoping that the days of persecution are passed; true it is that the means of doing mischief have been gradually wrested out of the hands of the Clergy by the power of the Press; but still more true is it that as long as a State Priest remains established by law, so long is an organ of mischief ready at all times to embroil the nation and persecute the true faith, as all history proves since the days of Constantine. The last effort of political malice exhibited by the Clergy, was in their seditious measures to prevent the passing of the Catholic Bill, though the mind which animates them has also been conspicuous in the late Election for one of the Universities, where the Stewards and Ministers of the faith established by law, exerted themselves to elect Representatives in Parliament decidedly hostile to Reform in Parliament; and they were wise in their generation, for Reform in Parliament is an ominous star to the Priesthood.

The fall of the spiritual Babylon is solemnly described in the Book of Revelations 'an angel came down from Heaven having great power, and he cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird—and another voice exclaimed from Heaven, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto Heaven, and God hath remembered her iniquities. And the Kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning: standing afar off for the fear of her torment, saying, alas! alas!'

* The Newspapers assured the public that one of these gentlemen is celebrated in the annals of the Cock-pit, and, if that be true, (though every thing published in the Newspapers should be taken with the greatest caution,) it may be suspected that the Clergy saw beauty in him for that very reason, for I find in a Stamford Newspaper of last May, the following statement: 'On Monday last a main of Cocks was fought at Brooke, in Rutland, between the Rev. Henry Fludyer, of Ayston, and the Rev. Samuel Shield, of Preston, against the parishes of Oakham, Langham, and Cottesmore, which was lost by the Rev. Gentlemen. Five Cocks were fought on each side, the Clergymen losing four out of three battles.'

ABSTRACT OF CAMBRIDGE ELECTION.

	Clergy	Laity	Total	
Goulburn....	570	236	806	Goulburn 247 Priests more than Cavendish.
Peel	573	232	805	Goulburn 281 Priests more than Palmerston.
Cavendish ..	323	307	630	Peel..... 280 Priests more than Cavendish.
Palmerston..	309	301	610	Peel..... 284 Priests more than Palmerston.

'that great city Babylon, that mighty city, for in one hour is her judgment come; and the merchants of the earth (buyers and sellers of cures of souls) shall weep and mourn over her, for no man buyeth their merchandise any more. And a mighty Angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.' Who, in this awful picture, does not recognize the fall of that system described in this discourse? Who does not rejoice at the prospect of seeing the Gospel rescued from the clutches of this adulterous woman? Who, that understands the glories of the Spiritual Church of Christ, will not sing for joy, when all the abominations of secular pollutions are utterly thrown down and exterminated, and Christ crucified set up to be worshipped in his true temple, the hearts of humble Christians cleansed and purified by his blood? And what should we lose, if to-morrow morning all the secular minded Priests of the Establishment were to flee at the sound of the wolf? Would it not be great gain if all these worldly hirelings were shipped off to build another Babylon at the Antipodes, and none were to stay in the land but the true Evangelical Pastors who have no confidence in the flesh, who worship God in spirit, and rejoice in Christ Jesus? O let us build a gallant navy to waft the hirelings far from the land, and let us give them full leave to sail away with the gold they have in hand to worship the beast at Rome, or sing hymns of reverence to the Grand Lama of Thibet. But we, we have done with them for ever, for Babylon is tottering to its fall and never again shall be built up to the end of time. The experience of many centuries of blood, rapine, extortion, and desolation has proved, that a State Religion is a dire affliction to a nation; and if, after so long and so painful experience, we will not profit by erecting permanent barriers against this mighty evil, we deserve to be slaves, and to toil at the brick-kilns of Egypt without straw, as long as the English name shall last. Nothing can possibly be lost by the abolition of the Church Establishment, but every thing will be gained: sincerity will be gained, piety will be gained, hard working Pastors will be gained, men of zeal and diligence in the Lord's work will be gained, a Primitive Church will be gained; while we shall lose jobbing Prelates, secular Baron-Priests, profligate young Clergymen, hunters, dancers, cock-fighters, tandem-drivers, coach-drivers, idle pluralists, speculators in Church-property, hypocritical Church-goers, ignorant theologians, preachers of lies, and deceivers of the people. We shall then no longer see Churchmen made Bishops for publishing false doctrine concerning the Baptism, or for writing against the Articles of the Church of England. We shall no longer see odious Bigots raging against the Bible Society, or

blind scribes writing to prove that monstrous paradox that the early Reformers were not Calvinists, than which no falsehood in history can possibly be greater; we shall no longer see Prelates acting comedies in honor of St. George, the Arian peculator; nor political Priests interfering at general elections—no,—all these flagrant scandals will be cut off for ever, whilst all that is valuable will remain, and remain with increased beauty and additional splendour. The doctrine of the Church of England can never be destroyed, and if the present form of Church Government is found by experience to be useful, then let it be retained; some government there must be, and no one will find fault with *any* government when the Church stands on its own merits, and is not supported by the force and terrors of the law, and defiled by the odious corruption of wealth extorted from a reluctant people. The Church of England in America is supported by voluntary contributions, and is much more powerful, much more respected, and much more popular than when it stood by the support of the law. The Clergy *there* do their duty, the people respect them, the Gospel is preached faithfully, and the scandalous scenes of our most corrupt Establishment are entirely unknown. No Christian, who seriously takes these things into consideration, can wish for a continuance of the present evil system; but all those who have been speculating in Church preferment, all those who have been buying Church livings for themselves or their families, all those who look to the votes of the Bishops, and the influence of the Clergy as convenient helps to the scheme of Government, all those whose hollow Religion will stand detected when the state hypocrisy is at an end, all those whose understandings have been deceived by the false doctrine of the Priests, and who know not what Christ's real Church means, will stand amazed and confounded at the ruin of their idol, and with loud lamentations will cry out ‘alas! alas! that great city Babylon; ‘that mighty city; for in one hour is her judgment come!’ They, however, who know the value of the true spiritual Church, the free Jerusalem, the mother of all the Elect, will laugh at the notion of any act of Parliament or any violence of men touching her sanctuary; she stands on the Rock of ages, and the gates of Hell can never prevail against her; she may be obscured by the noxious trees of proud growth planted in the Lord's vineyard by the enemy of souls, but can never be lost; men know where she is, the secret of the woody labyrinth is to be found in the Gospel, and when the day comes for felling all the rank timber, though their fall will grieve the hairy Satyrs and obscene Lemures who haunt the dark recesses, yet the friends of the free Jerusalem will rejoice as much as these unclean spirits lament and howl.—‘Now is the axe laid to the root of the tree, every tree that bringeth not forth good fruit is hewn down and cast into the fire.’ These are the plants which the Heavenly Father hath not planted, and

therefore must be rooted up. (Matt. xv. 13.) Let us up, then, and with axes and spades clear away the timber, and so bring to light the stately towers of the true Church, of which Jesus Christ himself is the chief corner stone; let us shew the beauties of the amiable tabernacles to the admiration of all the world, and let us so root out the old timber, that it may never rise up again to conceal the Lord's House, the temple of salvation for all the ends of the earth. Who would not joy to do this holy work? and ought we to mind the lamentations of these routed belly-gods, as we drive them from their fastnesses to seek some other wilderness? No—let us not heed their din, we know our duty and with whom we have to deal, and we can laugh at the magic with which they would scare us from this work. We have detected the Whore, we know her by her tyranny, and can say unto her ‘also in thy skirts is found the blood of the poor innocents, we have not found it out by secret search, but upon all these.’ (Jer. ii. 34.) And we also know that though her Ministers praise the Prophets, and say ‘if we had been in the days of our fathers we would not have been partakers with the blood of the Prophets’; yet they nevertheless hate and persecute Christ as much as lays in their power, and as long as they had the power they did not hesitate to embrue their hands in blood, as this discourse hath shewn. I have seen the raging malice and spite of the high church party against the Gospel, I have heard their haughty threats and violent language, and I know that the old spirit is in them still unabated; and it is more than probable that if the liberty of the Press were destroyed, the old persecutions would rage in the land within ten years, the gaols be filled with prisoners, and the hangmen be busily employed. The Clergy of France had prepared these blessings for their country twelve months ago, but they failed; the Press is not destroyed yet either in France or in England, and men understand now the tactics and the religion of those men ‘who build the tombs of the Prophets, and garnish the sepulchres of the righteous.’

POSTSCRIPT.

THE extraordinary violence of my enemies compells me, in a manner, to say some few words about myself, though it is a subject concerning which I would fain be silent; but in truth such a heavy shower of lies and calumnies is flying abroad, that the world will look upon me as one dead, unless I yet lift up my voice in the land of the living. It would appear that the whole tribe of calumniators were silent till the newspapers announced the fact of my having commenced a Lay-Ministry. They then took courage, and thinking that they had me on the ground prostrate, and that I never again shou'd be able to rise up under the weight of this cross, all the Editors of newspapers, Reviewers, Answerers, Repliers, and Letter-writers poured forth the filth of their malice against me, and showed what zealous lovers they are of the Whore of Babylon, by the liberal use of those lies in which she always takes delight. The flood-gates of spite were opened, and ingenuity was tortured to invent the blackest falsehoods, as if the salvation of the Church of England depended on the destruction of one individual.

It would require a book of no ordinary size to chronicle all the lies published by the church party against me within the last five weeks; though the Gentlemen who have either printed these things themselves, or engaged others in the work, have been careful to send me many of the newspapers, periodicals, &c. &c. in which their labours of love shine forth, for my edification and amusement. To shew their extreme malice, and also to amuse my Readers with the absurd contradictions of ill-natured minds, I here collect together some of the fetid herbs that priestly hands would fain throw on the coffin of my reputation. 1. He is mad, and has twice been in a private mad-house. 2. He is a Socinian. 3. He is an Atheist. 4. He is a Roman Catholic. 5. He is a secret Infidel, and will soon openly declare himself to be one. 6. He is connected with the Rev. Robert Taylor. 7. He preaches to form a party amongst the Dissenters at the next General Election. 8. He preaches to shew that he has a London tailor. 9. He is a fanatical enthusiast. 10. He is secretly playing the cards of the high church party, and is to be, ere long, rewarded with ample preferment. 11. He is a missionary of the Unitarians. 12. He has been sent from America to destroy the Church. 13. He is in league with O'Connell. 15. He is piqued because the Archbishop refused to ordain him. 16. He never could construe Greek or Latin in his life, and therefore was afraid of facing the Archbishop's Chaplain. 16. He has studied Greek so intensely, that it has turned his brain. 17. Celebrity is his whole object, to gain this he would rather be hanged than be forgotten, &c. &c. &c. &c. &c.

No. 1. is sedulously propagated by a Chief Priest in the south of England, 'whose words eat as doth a canker,' because he is supposed to have been one of my acquaintance in times past. No. 2. was given to the world by that pious newspaper, the *Record*, and what makes it still more remarkable, the writer knew he was publishing a falsehood; but as the object was to blacken by any means, the stumbling block of an untruth was a small impediment. Nos. 5. and 6. were published by the *Times* newspaper, which dedicated a long article to the express purpose of calumniating me: for though that newspaper is notorious for a long and indefatigable attack on the Church of England, and did, in that very paper wherein I was slandered, contain a ribald song against the Parsons, yet it is not insensible to the charms of a fee from ecclesiastical hands.

These are the sort of weapons brought forth to silence me! 'They come about 'me like bees,' but, alas! they will not obtain their object; for although I can say, with old Latimer, and by experience too, that 'it is a great work of patience to endure the calumnies of a slanderous Church,' yet this patience I do possess, as all the lovers of the Whore shall find to their cost.

The Reverend Gentlemen who have written answers to me and forwarded them, must excuse my reading them; I give them full credit for the usual learning, judgment, and charity displayed by the Clergy of these days, but my time may be much better employed than by listening to their lectures. If they can convince the world in general, *let them*. My friends who have read these answers assure me, that if all the personalities were withdrawn, the pamphlets would be reduced to a very small size.

For the matter of the Lay Ministry, let me, in a few words, answer my numerous correspondents, friends and foes; had I, instead of preaching the Gospel without an episcopal commission, purchased a good living, received Priest's orders, commenced a vigorous battle with my Parishioners about tithes, kept some half-dozen hunters, had I often been in, at the death, frequented the cock-pit, twirled round in the waltz, at balls, joined myself with all the youths of dissipation and fashion, raged against the Dissenters, and entered into a league offensive and defensive with the high church party, I should have been hailed as a true son of the Church, and received with rapture by Deans and Prebends—But an intimate acquaintance with clerical evil has made me spurn this deplorable system, and I have therefore followed the advice of Cyril of Jerusalem. "When thou shalt have been found worthy of the grace of God, then Christ gives thee authority to wrestle against the opposing powers of evil; for as he after his baptism was tempted forty days, not that he could not have conquered the Devil before this, but because he wished all things to be done in order and in their proper course, thus do not thou dare to wrestle with the enemy before thy baptism, but having received grace, and, for the rest, being fortified with the armour of righteousness, then begin the struggle, and IF THOU WILT,
PREACH THE GOSPEL.

It is my sincere wish, that no Reader of this Discourse, or of my Letter to the Archbishop of York, should so misunderstand the subject as to suppose I recommend a secession from the Church, or a disrespect to its spiritual ordinances. If I have influence with any persons, let me exert that influence by persuading them to pay great respect to all the pious Ministers of the Church, for not only has she in some places religious, worthy, and laborious Ministers, who are an honor to the age in which they live, and a blessing to the Parishes in which they officiate, but the Church herself is, in spiritual matters, fair and holy, and beloved of her Head, the Lord Jesus. It is an easy matter for the simplest understanding to see the difference. The spiritual treasures of the Church are held captive in a den of thieves and robbers, but they are not less sacred on that account: it is our duty to dispense the thieves and rescue the treasure; and there is no way of doing this but by honestly, firmly, and conscientiously, in all proper times and places, urging a total separation of the Church from the State, and a speedy confiscation of that which is falsely called Church Property.

* Είσοδος της χαρτοκαταβολής, τούτη σε προγραμματικές συνθήσεις παίρνει διάφορες τιμές από την πραγματικότητα, καθώς όχι μετά το βασικόν της τελετουργικόν πρόγραμμα πρέπει, διότι αντί του προ τουτου γύρην ουχ εδινεται από την πραγματική της αποδοχή από την αναλογία πρωτότοπης γνώστη, αλλά καθώς την προ πραγματοποίησης της αντικαταστατικής πράξης πρέπει να προσταθεί η πραγματικότητα, λαζαρίζεται την χαρτοκαταβολή και λοιπούς βαρύτηρα της τις διακοσμητικές σημασίες, αρχικήρων τούτη, λαμβάνει διατάξεις επαγγελματίου.

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